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# THE WAY TO LIFE

A REVISED AND ENLARGED REPRINT OF THOSE PORTIONS OF THE AUTHOR'S *ETHICS OF JESUS*, DEALING WITH THE SERMON ON THE MOUNT, WITH A SPECIAL DISCUSSION OF WAR AND THE TEACHING OF JESUS

BY

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# PREFACE

The larger part of this little book is an essential reproduction of the last four chapters of the author's *Ethics of Jesus*. These chapters deal with the Sermon on the Mount as given by Matthew. Most of the footnotes and references to literature are omitted in this reprint; and the treatment is made entirely independent of the argument of the previous volume. The text has thus been entirely reset. There is, also, a little fuller treatment of the fifth and sixth chapters of Matthew. But there is no material change in the content of the reprinted portions of the book. Two chapters have been added, however, on the bearing of the teaching of Jesus upon war.

The chapters dealing with the teaching of Jesus in the Sermon on the Mount are here reprinted separately in answer to repeated requests. They are intended to put one face to face with the central teaching of Jesus. Surely, the world needs, as never before, to make regnant in its entire life both the essential and radical democracy and the uncon-

querable good will of that teaching. If we are in truth to have some better approximation to a Christian civilization and to a Christian world-democracy, we need to be clear first of all what the standards and ideals of Christ are.

The chapters on War and the Teaching of Jesus have been added because of the honest and painful confusion of many upon this point; and in the hope that some relief may be brought to such minds, torn by deep but seemingly inconsistent convictions. That question can be best discussed in the light of a study of Jesus' entire teaching.

The material of the book has been broken up into short chapters and sections to make it more available for individual study.

HENRY CHURCHILL KING.

Oberlin College,
May, 1918.

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# THE WAY TO LIFE

# THE WAY TO LIFE

## CHAPTER I

### THE SERMON ON THE MOUNT AS A WHOLE

We shall be helped from the beginning in our study of that central teaching of Jesus which is found in the Sermon on the Mount, by first looking at the Sermon as a whole, as it is given to us in the fifth, sixth, and seventh chapters of Matthew. This portion of the teaching of Jesus has so pervasive a unity that we can best judge of the individual sections as we see them in their setting.

This purpose may be accomplished in two ways: by a brief outline of the text, and by a summary statement of the contentions found in its teaching.

# I

## OUTLINE OF THE SERMON

### Matthew 5:3–7:27

### THE PRINCIPLES OF THE KINGDOM SET FORTH IN CONTRAST WITH THE SPIRIT OF THE TIMES.

I. *The subjects of the Kingdom.* 5:3–16.
   A. Their character, the source of their blessedness. 5:3–12.
   B. The hope of the world. 5:13–16.

II. *The righteousness of the Kingdom of Heaven.* 5:17–7:27.
   A. *Inward* righteousness. The largest *fulfilment* of the law as contrasted with the practice and interpretation of the Pharisees. 5:17–48.
      Introduction. The theme. vv. 17–20.
      1. Not only no killing, but no spirit of hatred. vv. 21–26.
      2. Not only no adultery, but no impurity of thought. vv. 27–32.
      3. Replacing oaths by simple truthfulness. vv. 33–37.
      4. Not only no retaliation, but service outrunning selfish demands. vv. 38–42.
      5. Universal love like God's. Summary conclusion. vv. 43–48.
   B. Righteousness *unto the Father,* in the inward, filial spirit, as contrasted with Pharisaic righteousness before men. ch. 6.

1. Secret alms, as unto the Father. vv. 2–4.
2. Secret prayer, as unto the Father. vv. 5–15.
3. Secret fasting, as unto the Father. vv. 16–18.
4. Heavenly treasure in single-hearted and trustful service of God. Summary conclusion. vv. 19–34.

C. The righteousness of the sacred *reverence for the person.* 7: 1–14.

1. Judging oneself, not irreverent judging of others. vv. 1–5.
2. Reverence for one's own personality. v. 6.
3. Reverent trust in the Father's reverent love. vv. 7–11.
4. The all-embracing law of love. Reverencing others *as* yourself. v. 12.[1]
5. The consequent narrow entrance to the Kingdom. vv. 13–14.

Summary conclusion. The true and false subjects contrasted. "By their fruits." 7: 15–27.

## II

## THE MAIN CONTENTIONS OF THE SERMON

Side by side with this outline of the entire thought of the Sermon on the Mount may

[1] Cf. Votaw, *The Sermon on the Mount* in Hastings'

well be put what may be called the spiritual discoveries of Jesus in the Sermon on the Mount, those main contentions of the teaching here considered, which, while often not absolutely originating with him, yet are here carried out in a way nowhere else to be found. For the originality of Jesus does not consist in the fact that no one else has said anything that he says, but that he discerns with such unerring certainty what is truly significant, and sifts it out from the less significant, giving it its due prominence and carrying the principle through to the end, consistently and thoroughly. So Votaw says, "Jesus' originality — and the term is not misapplied — consisted in his divine ability to separate the true from the false, the permanent from the transient, the perfect from the imperfect; and then to carry forward the whole circle of ideas and practices to their ideal expression."

The rabbinical parallels to isolated utterances do not gainsay this marked quality of originality in Jesus; for, in Wellhausen's words, "the originality of Jesus consists in this, that he had the feeling for what was true and eternal amid a chaotic mass of rubbish,

*Dictionary of the Bible,* vol. V, p. 42: "Let each man respect the individuality and observe the rights of every other man."

and that he enunciated it with the greatest emphasis."

The question of the originality of the teaching of Jesus is, then, not properly the question of the origin of a phrase. It need not surprise us to find considerable similarity in ways of putting the same moral precepts. Nor is there any need that one should lack the fullest appreciation of all the elements of value in non-Christian systems. Jesus' great originality lies not in the fact that there are no anticipations in any degree of even those elements of his teaching that are essentially peculiar, but rather in his marvellous supremacy when brought into comparison with all other moral and religious teachers; in the wonderful unity of life and teaching and influence; in his deep insight into the very heart of all life, into the secret of all living. One finds in him no elaborate deductions, no painstakingly preserved system, but rather an insight so complete as to allow even scattered maxims to be brought into a perfect unity, without contradictions and without inconsistencies.

The matter may be thus put in the briefest compass:

Jesus' teaching, in a peculiar degree, gives *unity* to the spiritual life in its conception of love as fulfilling all righteousness. And the

obligation of universal love is peculiarly its contribution to the ethical thought of the world.

As Lotze has suggested, it really gives much *deeper meaning* to the things in which it seems to agree with other religions. The moral law becomes the will of the personal Father.

Practically, it may be said to add a *whole new realm of morality* — that of the so-called passive virtues of the Beatitudes.

It brings into morality an absolutely *new spirit* — the spirit of the free and joyful obedience of a child to the Father.

It may be added, as Romanes suggests, that the teaching of Jesus is equally remarkable for *what it does not contain.* Romanes speaks, therefore, of "the absence from the biography of Christ of any doctrines which the subsequent growth of human knowledge — whether in natural science, ethics, political economy, or elsewhere — has had to discount. This negative argument is really almost as strong as is the positive one from what Christ did teach."

But the great and unique contribution which, above all else, Jesus makes to ethics and religion is *himself.* No personality can for an instant be placed beside his as worthy of comparison with him; and therein lies the

great, peculiar, unique contribution of Jesus to the moral and religious life.

In close connection with this it is to be said that the world's experience with Christianity has amply proven, also, Jesus' peculiar *power to make his moral teaching effective* in the lives of men. This power of moral energizing, Lecky, for example, explicitly recognizes, and it lies on the face of the historical record. In Fairbairn's words, "Love to him is the only thing in the region of moral motive that can be described as an imperishable yet convertible force, whose changes of form never mean decrease of energy or loss of power." [1]

And it is this kind of originality which justifies us in speaking here of the spiritual discoveries of Jesus, as contained in the Sermon on the Mount.

These spiritual discoveries of Jesus may be thus phrased: —

1. The nature of true righteousness.
   (1) The indissoluble unity of the ethical and religious life; the proof of relation to God is fruit in life. 5: 3–12, 20, 23–24, 45, 48; 6: 1, 2; 7: 12, 20–27.
   (2) The necessity of mental and spiritual independence — the authority of self-evident

[1] See Fairbairn's whole strong summary of the verdict of history on Christ, in his *The Place of Christ in Modern Theology*, pp. 378–382.

truth. "But I say," etc. 5:3–12, 17, 22, 28, 34, 39, 44; 6:1, 7, 9–13, 22–24, 25; 7:12, 21–23, 24–27, cf. 29.

(3) The true righteousness is *inner* always. 5:17–48.

(4) Love is the sum of righteousness — sharing God's own life. Do always and only what love requires. 5:44–48, 39–42.

(5) A deep reverence for the priceless value and sacredness of the person is fundamental. 7:1–14. Cf. 5:8, 22, 28, 32, 45.

2. Inferences from the Beatitudes.

(1) Christ's deep optimism. Happiness is possible to men even with suffering. 5:3–12.

(2) The discovery of a whole new continent of happiness, the happiness of a deep and abiding faith and hope and love. 5:3–12.

(3) The prime conditions of happiness lie in character, and can be definitely pointed out — the qualities of the Beatitudes. 5:3–12.

(4) The discovery of a new continent of virtues, as well, hardly recognized by the ancient world — the miscalled "passive" virtues. 5:3–12.

(5) These are made the *fundamental* virtues — the facets of the one jewel of love. 5:3–12.

(6) Upon just these, summed up in love, society must be built. 5:13–16.

3. Motives to living.
   (1) The inevitable *unity* of a man's inner life; the demand for thoroughgoing consistency of life. 5:18, 19, 22, 26, 28, 29, 30, 37, 48; 6:4, 6, 22–24; 7:5, 12, 13, 14.
   (2) At the heart of the world and life is a God, who is a loving *Father* of all. 5:45, 48.
   (3) If God is Father, and love is life, every man is a *brother,* and so to be treated. 5:22–24, 37, 39–42, 44–47.
   (4) The law of God is a part of the revelation of the love of God. Not avoidance of the law, but completest *fulfilment,* is the way to life. The true extension of the law is not outer and mechanical, but inner and ideal. 5:17–48.

4. The involved conception of the religious life.
   (1) The blessing of God is not an external reward to be earned by hateful tasks, but the *inner, inevitable joy* of the trustful and obedient spirit. Love is its own reward, since love itself is life, and life enlarges as one gives himself more fully, and in more and larger relations. 5:17–48; 6:1–34; 7:1–27.
   (2) If God is Father, the religious life inevitably takes on a new spirit of desiring simply the *true filial relation* to him (cf. 5:45) — a fact of the inner life with its inner reward (6:1, 4, 6, 18), not possibly a show before men. Every re-

ligious act must therefore be a genuine desire for a drawing near to God, not a showing off before men which vitiates it all. 6: 1–18.

(3) If God is Father, the religious life becomes one of natural, single-hearted, complete *trust* in the Father. The silent moral and spiritual forces may be absolutely trusted. 6: 19–34; 7: 7–11.

These principles permeate the entire Sermon, as will be seen in the special discussions to follow.

# CHAPTER II

## THE BEATITUDES AS GIVING THE BASIC QUALITIES OF LIFE

WHAT are the basic qualities in life? That is, what are the qualities essential to character, to happiness, and to influence? The question is absolutely vital. Has a precise and commanding answer ever been given?

The Beatitudes of Jesus (Matthew 5: 1–12), I suppose, are intended to give just such an answer. In them, the supreme artist in living, facing the whole problem of life for all men, distinctly challenges the ruling conceptions of his time, and definitely points out the qualities of *character* that must mark the citizen of the coming civilization of brotherly men; and declares that these qualities are at the same time the supreme conditions of *happiness,* and that they contain as well the secret of all powerful *influence* for good.

Oppressed with the false standards as well as with the false acts of men, he has begun his preaching with the charge: Repent, get a

new mind. That new mind and character he defines in the Beatitudes.

The man who speaks is no enemy of life or of men. Rather rejoicing in life himself, and conscious of the power to bring the largest life to others, he has looked out on the multitudes with compassion, as sheep having no shepherd, eager for happiness, but seeking it in desert places, utterly mistaking its real conditions. Those real conditions of happiness, he points out in the Beatitudes.

Clearly conscious, also, of his call to revolutionize the selfish civilization of the world, he seeks those men, who shall be the salt to preserve the world sound, the light to enlighten its darkness, the quickening yeast to permeate its every element, the living seed of the great organic kingdom that is to come. And he is certain that only men marked by the qualities of the Beatitudes can so *count* in the world.

Elsewhere he shows that he believes that the whole law of righteousness can be summed up in love — to God and to men. Moreover, he has such faith in men, that he is certain that no abiding happiness can come to the unloving. And he also definitely sets before himself as the world-goal that civilization in which men shall recognize themselves as children of God and as brothers one of

another — the civilization of the loving life. One single need and one remedy for the life of the world — to live the life of love! Here are character, happiness, influence. So simply, so deeply, he sees the problem.

But here in the Beatitudes, as though still further to simplify the problem, he attempts to analyze into its elements this all-inclusive virtue of love, to give its different aspects — the facets of this one priceless jewel. Or, perhaps rather, he wishes to indicate the steps of progress in the loving life, from its beginning in open-minded humility to its climax in a life of courageous self-sacrifice. And he plainly aims, besides, to show just how these constituent qualities bless the life into which they come. And, once more, having so defined the meaning of the loving life, and shown it to be the unfailing source of true happiness, he goes on to say that men characterized by just these qualities are the salt of the earth, the light of the world, the most powerful and beneficent influences in the ongoing life of men.

The Beatitudes, then, are Jesus' "map of life." Positive, simple, inner, deep, they cut quite under the decalogue of the Old Testament, and remain, even in the New Testament, the most perfect expression, in words, of "the life that is life indeed"—

the life that is really worth while. And no man who wishes to be what he ought, to enjoy what he may, to count as he can, may wisely ignore them.

In other words, the clearest seer of the spiritual life that the world has ever known, definitely sets forth in the Beatitudes what he regards as the really basic qualities of life, and says straightly: Just here is the secret of character, of happiness, of influence. Here, then, are our chart and our sailing orders.[1]

[1] As we take up the Beatitudes in detail, we may well bear in mind Tholuck's wise suggestion: "There can be no doubt — and this should be carefully noted — that all the ideas which meet us here in the Sermon on the Mount, those of the Kingdom of God, the righteousness of that Kingdom, the poor in spirit, the pure in heart, seeing God, etc., were no new ideas, but well-known ones, of which Christ only revealed the deepest meaning." (Quoted by Votaw, *op. cit.*, p. 17.)

# CHAPTER III

## THE BASIC QUALITIES OF CHARACTER

FIRST of all, the Beatitudes give the basic qualities of character.

### I

### THE QUALITIES INVOLVED

Just what are these qualities which Jesus here singles out as fundamental in life?

The quality, "poor in spirit," recalls the current use of the term "poor" as applied to "the party of the faithful and God-fearing Israelites." It describes "the man who has a deep sense of his spiritual deficiency and dependence upon God." Ethically characterized, the poor in spirit are the humble, the teachable, the open-minded, and include as well the trustful. They are to be contrasted with those who are filled with pride, conceit, self-satisfaction, and self-will. Nor is the humble spirit, in Jesus' view, one of false self-depreciation. Rather it is a fundamen-

tal conviction of Jesus, permeating all his teaching, that every man is to know the worth of his own being and calling as a child of God, and to rejoice in it; but he also knows that to each of his brethren, too, belong his unique personality and calling. Rejoicing, then, in his own mission and message, he must recognize equally those of others, and be glad in the larger life and service that are open to him through them. So seeing, he cannot "think of himself more highly than he ought to think." And, thus, with frank self-respect, he is as frankly humble, teachable, persistently open-minded toward all others. This quality of humble teachableness is fitly placed first in this sketch of the ideal life, for it is the first essential of all growth into better things. It is the door of entrance to the kingdom of science, as well as to the Kingdom of Heaven.

The true character must have humility as a chief corner-stone.

Since all the other Beatitudes touch upon definitely moral qualities, it seems clear that, by those that mourn, Jesus means those who sorrow for their sins, who are conscious of their defects, and lament them, who are genuinely repentant. His interest is in inner qualities of character that carry with them inevitable blessing. They are to be con-

trasted with those who are without scruple, and who feel free to follow every impulse without compunction. Penitence is the negative side of that "new mind" that Jesus expects to find in the true man. It implies that persistent sensitiveness of conscience that is both the condition and the effect of steady duty-doing even in little things.

No progress in character is possible where such penitence is lacking.

The meek are set over against those who are perpetually jealous of their rights, and as persistently claiming everything for themselves,— those of brazen assurance. As contrasted with these, the meek do not press even their plain rights; but under the provocation of the invasion of their rights, maintain their self-control, and bear and forbear, "enduring all things." Meekness is, thus, self-control at its highest power. This is clearly implied in the three best definitions of meekness I have ever seen. Meekness, Thomas says, "is the soul in the majesty of self-possession, elevated above the irascible, the boisterous, and the revengeful." So Bishop Moberly writes, "Divine meekness requires strength, self-control, tranquil courage, and all these in a high degree." And Beecher says: "It is the best side of a man under provocation maintaining itself in the

best mood, and controlling all men." "In any given man, meekness is the strongest mood in which he can carry himself." [1]

Meekness, then, let us be sure, is no milk and water virtue, and still less a superfluous virtue. It is a root-virtue, and essential to the strong man.

To "hunger and thirst after righteousness"—not mere reputation—implies persistent eagerness for high character. Hunger and thirst are importunate and imperative; and this Beatitude requires, therefore, the insatiable desire for character itself, the unfailing pursuit of the best in conduct and inner spirit. This is the positive side of the "new mind," and especially involves thoroughgoing honesty. Its goal is complete integrity of character. It is in dead earnest in its fight for character. This spirit is the direct opposite of that which has no care for character, which harbours sin unchecked, which desires only the reward of righteousness, not righteousness itself. To be hun-

[1] This element of self-control in meekness is clearly brought out in Findlay's admirable article, "Meekness," D. C. G., p. 159: "It is the spirit of one who is not easily provoked, but keeps under control the natural instinct to assert oneself and to retaliate." Even the quality of patient and calm endurance under affliction and persecution, which other commentators are inclined here to emphasize, it is to be noted, really involves strong self-control.

gry and thirsty for real righteousness means that the deepest trend of one's being is set toward the righteousness of God.

Evidently such a spirit is indispensable to the highest attainment in character.

The merciful are the compassionate and sympathetic. They are set over against the tyrannical, the hard, and the intolerant. Mercy involves not only pity and courtesy, but positive kindness. It implies an understanding of men, and a judgment kindly, because intelligent and sympathetic. It is far more than any mere outward treatment; it is merciful to the inner person. And such real mercy is no easy accomplishment. One can count upon it only from the best — from those who know out of their own experience what temptation and struggle mean.

Every human relation calls aloud for such mercy.

The pure in heart — as the phrase plainly implies — must have inner purity.[1] Jesus

[1] I cannot doubt that, in harmony with the other Beatitudes, Jesus has in mind here a specific quality of the righteous life, not simply a general description of that life. While emphasis is laid upon its necessary innerness, the Beatitude calls for the specific quality of purity, as involving everywhere a deep reverence for the person. Without this, only a negative purity, quite unsatisfying to Jesus, is achieved. This Beatitude, therefore, seems to me to be quite inadequately dealt with by most writers. I have long believed that the positive side of

clearly believes that such purity in heart can belong only to those who have a deep reverence for the sacredness of the person — who are reverent throughout and under the severest temptation. And social purity is one of the chief forms of such purity in heart. No love is a pure love that lacks some real reverence — to which the one loved is not truly sacred. And a pure love becomes, for this very reason, the strongest of all human motives to self-control. The pure in heart recognize the child of God in every soul, and treat him, accordingly, not as a thing but as a holy person.

How absolutely fundamental is this spirit, every thoughtful student of moral growth, whether in the individual or in the race, well knows.

purity could not be truly characterized without bringing into prominence the spirit of reverence for the person, as essential to it. I was glad, therefore, to have this judgment confirmed by the clear insight of the article of Boys-Smith on "Purity," in the *Dictionary of Christ and the Gospels.* Building directly on Jesus' teaching, he says: "To make common, *i.e.,* to vulgarize, is the way to make impure: profanity is the ruin of purity. A well-spring of living water, fenced about by reverence,— that is purity. When reverence is broken through . . . then purity is gone. . . . Reverence is the root from which purity grows; and never was the essential nature of purity set in more vivid contrast with that blind and brutal profanity which is its opposite, than in Christ's striking utterance, 'Give not that which is holy to the dogs,'" etc., p. 459.

The peacemaker is more than a peace-keeper. He belongs to that high order of men who are able to be reconcilers of their fellowmen, who actively promote peace among men, who enter into God's own work of bringing men into unity. They are set over against those who stir up strife and promote war, whether in large or small ways. They have no part in the activity of those of whom the Proverbs speak so contemptuously,— the whisperer, the meddler, the tale-bearer, the busybody, the tattler, and the mischief-maker. The peacemaker not only withstands hate, but positively promotes the reign of love among men.

The peacemaker plainly renders to society a service of the highest value.

"They that have been persecuted for righteousness' sake" include the noble array of all those who, for the sake of the promotion of righteousness and truth among men, have been willing to endure hardness, to face the trying experience of the pioneer in every realm, to give the one incontestable proof of love that is found in sacrifice and suffering. It is no virtue for the lackadaisical, the luxurious and self-indulgent. It sounds the call to heroic service, and it challenges all our easy-going piety with its uncompromising questions: Have you really sacrificed at

all? have you put yourself out anywhere? have you really stood for your convictions, for right, and purity, and truth, at the risk of some unpopularity? have you been in any sense a prophet? have you spoken what God gave you? have there been at least the thousand little sacrifices of a loving heart, of a constant thoughtfulness?

How poverty-stricken, how swept clean of the best that life holds, would that world be in which this last Beatitude had no place!

Plainly these are all basic qualities. Not one can be spared in the complete character.

Looking, now, at the Beatitudes as a whole, and as a sketch of the highest character, Jesus seems to have intended to indicate the completeness and unity of the character he has sketched by the very order of the Beatitudes. For myself, the perfection of the grouping and of the order seems, indeed, one of the best evidences of the accuracy of the record.

## II

### THE BEATITUDES AS A PROGRESS

I think it not fanciful to see that the eight Beatitudes fall into two groups of four each, of which the first group is personal, treating of the Kingdom of God in our own hearts; and the second group, social, dealing with the

Kingdom in our relation to others. Moreover, the eight taken together seem to form a definite progress, each quality leading up naturally to the one that follows, and each presupposing and containing in itself, in a way, all that have preceded. The Beatitudes as a progress and a unity may be thus given: —

*Personal.*

1. A teachable humility. v. 3.
2. Genuine penitence. v. 4.
3. Self-control at its highest power. v. 5.
4. A persistent eagerness for the highest character. v. 6.

*Social.*

5. Sympathy with men. v. 7.
6. Deepest reverence toward men. v. 8.
7. Promoting love among men. v. 9.
8. Sacrificing for men. vv. 10–12.

A teachable humility plainly belongs first. It is the first condition of all possible growth. It is that spirit of the little child without which one cannot enter the kingdom of righteousness at all. And such a spirit leads most naturally to penitence. And a true penitence, on the other hand, involves humility.

So meekness, the self-control of the one who maintains himself at his best under

provocation, requires as its chief aids the humble spirit and the penitent spirit. He will best bear with others, who best knows his own needs. And, on the other hand, this self-control at its highest, as a root-virtue of all virtues, prepares the way, therefore, for the whole-souled pursuit of righteousness, of which the fourth Beatitude speaks. And, again, this persistent eagerness for the highest character implies humility, and penitence, and self-control.

And all these personal qualities are carried over into the different expressions of the love toward men which follow. It is exactly the best, we have seen, those most eager for high attainment in character themselves, who will be most merciful, most sympathetic with men. And, as humility is the first condition of personal growth, so intelligent sympathy with others is the first condition of the true social life, of fine personal relations, and of influence with men. The blessing upon the merciful, therefore, properly begins the group of social Beatitudes. And, because the earnestly righteous man must be sympathetic with men, especially in their struggle for character, he will stand against the two great foes of the loving life — lust and anger; and in true purity of heart

be reverent toward men, and promote love among men. That reverence for the person, moreover, which is involved in purity of heart, is the second and the greatest condition of all high personal relations, and of all true influence, and naturally stands second, therefore, in these basic social qualities. At the same time, it demands the highest righteousness in that relation that lies at the very basis of society; and itself presupposes and requires sympathy with men.

And, once more, he who reverently sees in each man a child of God must seek to promote peace and love among men. He can do no less than to aim to secure the prevalence of his own spirit of reverence, which saps at once all anger and jealousy. Any deep and permanent peace-making involves purity in heart.

And, finally, he who is in earnest in promoting the reign of peace and love among men must be prepared to sacrifice for men — to face suffering and persecution. And this sacrificial love includes all the qualities that have preceded, and builds upon them, and is itself their climax and final glorification. We know nothing higher than a courageous, suffering, sacrificial love.

These, then, Jesus seems to say, are the

basic qualities of character: teachable, penitent, self-controlled, genuinely earnest in the pursuit of the highest, sympathetic with men, reverent toward men, promoting love among men, sacrificing for men.

# CHAPTER IV

## THE BASIC QUALITIES OF HAPPINESS

AND just these same qualities of the Beatitudes Christ believes are the supreme conditions of happiness as well as of character. Indeed, as the repeated "blessed" implies, he seems to have had this thought first of all in mind.

### I

### THE WORLD'S CODE

Jesus faced, as does every man, a code of the world, that runs much like this: —

Happy are the proud, for theirs is this world.

Happy are the unscrupulous, for they shall need no comfort.

Happy are those who claim everything, for they shall possess the earth.

Happy are those who hold back from no sin, for they shall drain pleasure's cup.

Happy are the tyrants, for they need no mercy.

Happy are the impure, to whose lust no bound can be put, for they shall see many harlots.

Happy are they who can stir anger unhindered, whose ambition is unchecked, for they shall be as gods.

Happy are they who have never sacrificed, for theirs is all the world.

## II

### JESUS' REVERSAL OF THE WORLD'S CODE

And over against these judgments of the world Jesus sets his own, in which he deliberately challenges and reverses every statement of this world's code. And the blessing — the happiness — that he promises, in each case grows inevitably out of the quality named. And it is just this inevitable connection that is here to be considered.

He promises the highest good — the Kingdom of God — to the humble, not to the proud. For no good can be finally withheld from the teachable, since he possesses the prime condition of growth, and no limits can be set to his attainment. The growing life is the life of continuous youth and of continuous joy. The humble is open to the best that either God or man can give. Of

course, then, potentially, the highest good is already his, as Jesus says.

What source of happiness is more fundamental than this possibility of endless progress? And how certainly is its great condition, this single moral quality of teachableness!

So, too, Jesus is confident that it is not the unscrupulous and the conscienceless to whom can come any final comfort. To lose sensitiveness of conscience is to lose, at the same time, that sensitiveness to personal relations which is the inevitable condition of all the finest and highest happiness. It shuts one out inviolably from the best joys of the two greatest sources of happiness — work and friendship. Jesus knows that men are made on too large a plan to be really satisfied with an impenitent life. They are made for personal relations, made for love, made for work that is service; and the soul that has no sorrow for its sins against love is shut out by flaming swords from any true paradise. The penitent alone shall be really comforted — comforted with the only true comfort of the assurance of steady progress into that character whose lack they mourn. The conscienceless man must live the life of a being continually baffled of the end for which it was made.

The penitent spirit, the sensitive conscience, is an indispensable condition of the finest joys that the life of man affords.

To the meek — those who in self-control maintain themselves at their best, even under provocation — Jesus promises that they shall "inherit the earth." Beginning as a "popular phrase of the Hebrew covenant conception," "after the Israelites had come into possession of Canaan, the conception was enlarged, and the phrase became figuratively used to designate an anticipated material, moral, and spiritual supremacy of the people of God on the earth." Aside then from the religious hopes of a future life or new Messianic age, from the ethical point of view, there is here the promise, I suppose, that the meek shall really get the most out of life now and here. Jesus commends the quality as the one royal road to the best enjoyment of life, even as it passes. And this, I suppose, for several reasons. In the first place, because humility and penitence, the implications of meekness, and the spirit that refuses to make extravagant claims for self, themselves remove the chief sources of unrest and discontent; for, as Drummond says, "wounded vanity, disappointed hopes, unsatisfied selfishness, these are the old vulgar universal sources of man's unrest." Now

these causes the spirit of meekness attacks at the root, and therefore tends naturally to give one some real opportunity for peace and joy.

Moreover, the spirit of meekness with its implied humility, because it carries with it a modest estimate of self, escapes the feeling of being constantly slighted and offended. As it does not feel that everything is due to it, so it is content and cheerful, where pride and assumption would be only miserable. And such a spirit gets far more out of life. Reducing our pretensions is good counsel for cheerfulness. We may *learn* to be content.

And, as modest and free from the envious spirit, the meek are able also to enter into the joy of others, and so to share in a very real sense in all joy. They own the world, as only such spirits can.

The spirit of meekness, too, has a natural effect on others also. In the case of those who claim everything for themselves, others naturally oppose; but one gives gladly to the meek. They readily secure the good-will of all, and so come easily and naturally into the best of life.

Moreover, as self-control even under provocation, meekness has a very real contribution to make to the enjoyment of life. He rules all who rules himself. He has him-

self always in hand, and therefore loses no opportunity; he can continually sacrifice the lower to the higher, the temporary to the permanent, and so find life meaning ever more and more to him. The largest inheritance cannot help being his. The best things in life are always only for the self-controlled. There is no possibility of the highest attainment anywhere along any line without self-control.

And, once more, meekness gets the most out of life in still another sense. It inevitably deepens the inner life of the man himself. Holding oneself perpetually at one's highest, in one's strongest mood, carries sure results in the self, in a steady deepening of the significance of life. Surely the meek shall inherit the earth. They get the most out of life even now and here.

Meekness, doubtless, is a fundamental condition of happiness.

Those that hunger and thirst after righteousness, Jesus pronounces blessed, because they shall be filled,— filled with that for which they hunger,— genuine righteousness. They shall share the character and so the life of God. Jesus evidently counts God's life as the life of highest blessedness as well as of character; and he cannot conceive how any one can come, therefore, into the highest

blessedness without coming at the same time into character. The promise here, then, is not merely some substitute for righteousness, some makeshift for it, some simply treating a man as if he were righteous, but by the divine co-working, the making of him righteous. The insatiable thirst for character shall be quenched. He who has this eager positive desire cannot be satisfied without real character. Not what men *think* him, but what he *is* chiefly concerns him. Is it intolerable to one that he should *be* proud, impenitent, contemptuous, censorious, without self-control, false, impure, and unloving? Is his deepest ambition the ambition for righteousness? God will not fail him. He shall be filled. It is the deadliest of all revelations of character, on the other hand, that one does not *care* for the best. And that means that he has definitely given up the highest end for which he was made; he has strayed from his orbit; he is fundamentally out of harmony with the aims of the universe in which he is; he is at ceaseless war with God's own purpose of love. He has, therefore, made any deep and abiding happiness impossible.

The deepest condition of happiness is the eager persistent pursuit of character.

And the merciful shall obtain mercy —

of God and of men. "With what measure ye mete, it shall be measured unto you." It is the unjust and the unmerciful that provoke retaliation. The very bearing of the hard man calls out hardness. He does not even know how to make a gracious appeal for sympathy. We speak literally of such a one when we say, "He does not appeal to me." On the other hand, the habitual mood and manner of the sympathetic win; they get mercy. He who has habitually entered with real sympathy into the life of others will not be left alone at the end. One may be admired, envied, deferred to, feared; but if he has been unmerciful, his doom is coming; even by men he will be left in the dreadful loneliness of the selfish life. He will seek for mercy and not find it. He has cut the bonds that bind him to men. He abides alone. Brilliant, selfish, hard, scheming men get their reward even here. They have made impossible the best gifts of friendship — the surest source of happiness.

And the unmerciful spirit works an even greater damage to the inner man. The fundamentally unmerciful are scarcely able to understand, to believe in, or to receive mercy, even of God. "Blessed are the merciful; for they shall obtain mercy"— of men, of God.

It is a practically universal law: men tend to respond in like coin to what you bring — mercy with mercy, frankness with frankness, deceit with deceit, distrust with distrust, insistence on legal rights with the same.

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed
And thou wilt nevermore be sad and lone.

And the blessing of mercy has a yet deeper root. Man is made for personal relations. When he refuses that sympathy, without which personal relations can never deepen, he shuts the door upon happiness. He cannot be happy in hard lack of sympathy.

Mercy is a prime condition of happiness. The blessing of the pure in heart is the vision of God — in ethical terms, the deepest and completest revelation of personality. And to see God, Jesus is sure, means great joy. Our highest joy is always joy in personal life; and the more rich and significant the personality, the greater the gift to life which the revelation of that personality has to make. He who gets the vision of the riches of the life of God has, therefore, unfathomable resources of joy. And just this,

Jesus insists, is the happiness of the pure in heart.

Now it is no random promise which Jesus so makes. The connection between the quality and the promised blessing is close and inevitable. Reverence for the person against strong passion naturally leads to the higher reverence to which God reveals himself. For all reverence is really of a piece; since to see and recognize God in men ought naturally to give power to see God in himself. To be pure in heart, therefore, *is* to see God.

Jesus' fundamental teaching of the fatherhood of God brings us to the same result. For this means that God desires to reveal himself as fully as possible to men, and waits only for the capacity of vision in men. But the completest and deepest revelation of personality — human or divine — can be made only to the reverent. You do not reveal your best and holiest to the profane, to the scornful, to the heedless — to the irreverent. If you tried to do so, he could not receive it. The real meaning of the revelation lies quite beyond him. It is on this account, therefore, that Jesus must say, "Cast not your pearls before swine." To the reverent, then, shall be peculiarly given the vision of God. And reverence is found at its highest only in the

pure in heart. "The secret of the Lord is with them that fear him."

Would one see God? Men have talked much of the "beatific vision," and have had many counsels for attaining seraphic experiences, and visions of God. Jesus seems to say, The way is nigh thee, at thy very hand. Say not, Who shall ascend into heaven, or descend into the deep? Only be *pure;* recognize the child of God in every soul, and treat accordingly, not as a thing, but as a person. What nearness to God in such a victory! You shall see *me,* Jesus seems to say, — right there, you shall find *me.* "Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me." And, "He that receiveth me receiveth him that sent me." How quickly and inevitably a little impurity clouds our vision of God. Reverence is our window manward, Godward; impurity clouds it. This is, then, no chance connection. God reveals himself to the reverent soul, and most of all to that soul that is reverent throughout and under the severest pressure. Be right with men and you shall find God. "Blessed are the pure in heart: for they shall see God." From the point of view of the ethical, this is a promise that the spirit of purity, as Jesus

conceives it, is able to bring into life in peculiar degree the deep sense of the unity and harmony of life.

Purity in heart is fundamental to the highest happiness.

To the peacemaker Jesus promises the happiness of being recognized as the children of God; in ethical terms, as belonging to the highest in character and life. Naturally so; for the work of promoting peace and love among men is the very work of God himself. Those who enter pre-eminently into that work, share in God's own joy of giving, and not merely receiving; they enter as sons into the work and joy of the Father. Surely, they shall be, and be called, sons of God. Steadily there shall deepen for them the sense of their kinship with God, the high meaning of this highest personal relation. As they enter more and more into God's loving purpose for men,— into the work of the Spirit of God, their own sense of his love shall strengthen and the joy of the full consciousness of sonship be theirs. And they shall have the added joy, that men will increasingly recognize their spirit and call them children of God. The unselfish, peace-making life shall not be permanently misunderstood.

The work of the peacemaker is a clear road to happiness.

And Jesus is not afraid to face, even from the point of view of happiness, the quality called for in the last Beatitude. In unfaltering tones he says: "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." He knows that men are made for love and for high action — for heroic service; and that they cannot be really satisfied with less. Unhesitatingly, therefore, he appeals to the experience of the prophets, and he rings out to men the challenge of his own heroic call — to take up the cross and follow him. "The cup that I drink ye shall drink." And like him, his disciples must be able to "take the cup and give thanks." Blinding himself in no way to the sins of men, no religious teacher ever believed so much in the essential possibilities and glory of men. There is no slightest trace of cynicism in him. He calls to courageous self-sacrifice, and yet expects loyal, enthusiastic following. He knows, as Hinton puts it, that "all pains may be summed up in sacrifice, and sacrifice is the instrument of joy." As George Eliot says, "We can indeed only have the highest happiness, such as goes with being a great man, by having wide thoughts and much feeling for the rest of the world as well as ourselves; and this sort of happiness often brings so

much pain with it, that we can only tell it from pain by its being what we should choose above everything." This is only part of that great paradox of life which Jesus so plainly saw: He who would save his life must lose it. "Except a grain of wheat fall into the earth and die, it abideth by itself alone."

No wonder that Jesus promises to this courageous, suffering, self-sacrificing love, the Kingdom of Heaven, not merely potentially, as to the humble, but actually. Joyful, self-sacrificing love *has* the kingdom, already possesses it in its own heart. Love is the supreme gift, and includes all else. It is life at its highest, God's own life, "the life that is life indeed." It never fails. This is the one eternal thing. To such, Christ *must* say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The best, the eternal best, belongs to love, is love. "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven,"— the highest good. They share, as no others can, the full inner depth of the very meaning of the life and joy of God.

Sacrificial love is the highest condition of happiness.

In all this, Jesus does not play with the problem of human happiness. He loves men; and he loves them too much to wish to cheat them with husks. He knows well that he who would make men deeply and permanently happy, cannot stop on the surface, as most pleasure-seekers and pleasure-makers do, but must pierce deeply to the heart of man's being, must see how great he is, and satisfy the greatest in him. The conditions of happiness, therefore, which he prescribes, are fundamental and thoroughgoing. Here, in the Beatitudes, are the great conditions of happiness of life. These qualities are the inevitable conditions of growth, and of the highest work and of the highest friendship; and these alone insure happiness.

# CHAPTER V

## THE BASIC QUALITIES OF INFLUENCE

THE qualities of the Beatitudes are also the prime conditions of influence.

For these qualities are, in the first place, the natural conditions for affecting others. The open-minded man, who is known to be without prejudice or one-sidedness, naturally carries special weight with others. And a modest sense of one's own defects disarms opposition and makes possible a service to others that would be denied to self-conceit. He will most certainly rule others who in severe self-mastery has himself in hand. The earnestness of the eager pursuit of righteousness carries conviction. Intelligent sympathy and a real respect for the person of another, the evident seeking of his good, and willingness to sacrifice for it, make your influence with him absolutely certain. Every one of these qualities, thus, can be seen to help directly to power of influence with others. Influence is not something which

can be dissociated from character. A man's nature is so truly one, that the conditions of character become necessarily at the same time conditions of influence also.

As the great conditions of happiness, too, these qualities inevitably count with others. Happiness itself attracts, wins, weighs with men. Happiness implies a vitality that has a kind of contagious quality. In itself, it seems to give reality and meaning to life. And the qualities that are conditions of enduring happiness, thus, naturally become conditions of influence as well. Moreover, abiding happiness is a natural sign that one is living the true, normal, harmonious life; it is the expected consequence of obedience to the fundamental laws of life. As such, the life of abiding happiness can hardly help being strongly influential.

But when Jesus declares that those who have these qualities of the Beatitudes shall be the salt of the earth and the light of the world, he is thinking, of course, of influence for good, influence in bringing on that great coming civilization of brotherly men, upon which he has set his heart. Here, obviously, those shall count most who already, in their characters, belong to that civilization. Character comes by contagion. We must be what we would have others become. Every

such man as Jesus describes in the Beatitudes is a living seed of the coming civilization of brotherly men. He counts for good steadily, inevitably.

And the men of these qualities count, besides, because these qualities involve work, immediate and direct, for that coming civilization. Every stroke by such men counts in the upbuilding of the true society. They are not dreaming of the goal, or longing for the goal merely. Sympathetic with men, reverent toward men, promoting peace among men, and sacrificing for men, they are steadily making the goal more certain. The social Beatitudes, just because they are social, carry influence with them.

Here in the Beatitudes, then, are to be found the supreme conditions of influence also.

Character, happiness, influence — these make life. And their prime conditions Jesus has named in the Beatitudes. Here, then, indeed, are our map of life, our chart, our sailing orders.

In the Beatitudes, therefore, Jesus is virtually saying to the " disciple multitude " before him: I wish you, first and most of all, character. These qualities which I have named are the really basic qualities of character. They are not popular virtues; the

world has hardly counted them virtues at all; and they will still be regarded by many even of my professed disciples as rather subsidiary and only "passive." Nevertheless are they essential and absolutely basic. I wish you character.

And I wish you joy. Not carelessly, as those who know not what they wish! But fully, knowing what it costs, I wish you joy — the best, the largest, the richest, the deepest joy that life can give. And I wish it though I know that, in my wish, I am really praying that God would deepen in you humility, and penitence, and self-control, and undying earnestness, and sympathy, and purity, and the spirit of reconciliation and of courageous self-sacrifice. Because I covet for you the best, I wish you joy — joy of growth, joy of self-conquest, joy of friendship, joy of service, joy of sacrifice, joy of God.

And I wish you influence, that you may count. The steady oncoming of the civilization of brotherly men demands in its leaders just these qualities of which I have spoken. Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister, and

whosoever would be first among you shall be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Knowing the cost of leadership, I wish for you influence — that you may count.

# CHAPTER VI

## THE FOUR GREAT MOTIVES TO LIVING, IN THE SERMON ON THE MOUNT

EVEN in the study of the Beatitudes we have been dealing implicitly with the principles of the entire Sermon on the Mount. But those principles come out still more plainly in a study of the motives to living, which Jesus here points out.

If Jesus is right in his insistence on love — unselfish friendship — as the one indispensable thing in life, then for individual and for national and international life, for character and for social service, for ethics and for religion, for the earthly life and for the eternal outlook, the ultimate problem for every man is simply the problem of learning to live the life of a genuine, intelligent, thoroughgoing love. No deeper, no more difficult, no more significant task anywhere confronts us. This is our ultimate problem in living, to which we must ever return. And the true final examination, in the thought of Jesus, in any education for life has just one question: How

much does a person mean to you? have you learned really to be a good friend?

All this one might believe, and yet be entirely *hopeless* in view of it. It too often seems to us men that the one thing we cannot do is to rise to an impartial and unselfish love of men. What is the actual practical way out of suspicion, and meanness, and envy, and jealousy, and malice, and slander, and hate, and lust, into friendship and brotherliness? Who can show it? Who can make us able to tread it?

Now in the Sermon on the Mount (Matthew 5:3–7:27), Jesus faced just this problem for all men, as it had never been faced before. And his vigorous grappling with the *how* of love mightily concerns us all. It is not the hardness, but the possibility and the way of the loving life, which he is constrained here to bring out. After defining the elements of a true love in the Beatitudes, Jesus goes on to use with men, more or less definitely, *four great motives* to the loving life, that he believed were able to drive out hate (5:21–26), and lust (5:27–32), and falsity (5:33–37), and retaliation (5:38–42), and Pharisaic righteousness (6:1–18), and the spirit of contempt (7:1–12), and to bring in a true and all-comprehending love. He appeals, that is, (1) to the principle of

the unity of the inner life, (2) to his own thought of the fulfilment of the law, (3) to the fact that every man is a brother, and (4) to the further fact that God is Father.

Three of these motives correspond closely to the main divisions of the Sermon in its characterization of the righteousness of the new civilization: as an inner fulfilment of the law — the motive of fulfilling (5:21–48); as a secret righteousness unto the Father — the motive, "thy Father" (chapter 6); and as the righteousness of a sacred reverence for the person — the motive, "thy brother" (7:1–14); though no one of these thoughts is confined to any one of the sections. The fourth motive — the unity of the inner life — lies back of the entire Sermon, as a constant law of man's nature, often appealed to by Jesus, and here several times explicitly repeated.

Are these motives adequate? Have they real power to save to the genuinely friendly life? We may test thus, practically, the ethics of Jesus as in no other way.

These motives, no doubt, are all involved in the one great central motive and message of Jesus — God as Father, the ethical conviction of love at the heart of the world. And still each has a certain independent force that deserves separate recognition.

# CHAPTER VII

## THE MOTIVE OF THE UNITY OF THE INNER LIFE

### I

### JESUS' PUTTING OF THE MOTIVE

JESUS appeals, in the Sermon on the Mount, again and again to that principle which is one of the main contentions of modern psychology, *the unity of our life.* Both the keeping and the transgression of the law, in Jesus' thought, tend to a consistent unity; "one of these least commandments" is vital (5:19). The contemptuous, the condemnatory, and the angry spirit are all of a piece and must have their full logical results (5:22, 26). The evil of the stumbling member is so sure to permeate the whole, that life can be kept at all only by the resolute cutting off of the evil (5:29–30). So dominant is this principle of the unity in the life, that danger lurks in all speech, even, that is not simple, direct, accurate, and genuine (5:37). No aim, indeed, is really safe but the harmonious

perfection of the Father's life (5:48). The true reward of righteous character is that inner inevitable recompense not seen of men, but given by "the Father that seeth in secret" (6:1, 4, 6, 18). Unless there is singleness of vision, the whole life is darkened; the impossible double service of "two masters" is attempted (6:22–24). There can be, too, no reliable moral insight into another, where evil is cherished; the cherished evil is a beam in the eye (7:5). One single principle of consistent putting yourself in the other's place would fulfil all righteousness (7:12). It is a narrow way that leads to life (7:13–14).

## II

### THE UNITY, INNER AND INEVITABLE

Even so, repeatedly, Jesus uses with men, in this part of his teaching, this principle of the unity of the inner life. The whole inner life is a unity; it is all of a piece. No part of the life can go up or down alone. Good or evil cherished anywhere tends to permeate the whole. There is no possible stopping of this inner consequence. Every sin is thus its own worst punishment, *it tends to reproduce its kind;* so, too, every bit of righteousness is its own best reward. In the fight

for character we are not, therefore, embracing or rejecting things laid on miscellaneously and from without, but receiving in ourselves the simple, inevitable, logical consequences of our own choices.

Every intelligent observer of his own life knows that he cannot consciously fall below his best at any point, and not invite a moral slump all along the line. On the other hand, how certainly the will, thoroughly aroused at one point, is strengthened at every point of attack! Or, we may say that if, according to the teaching of Jesus, only love is life, and if man is made for love, then every bit of hate in me works for death; every bit of love works for life. When, then, our ideals and aims are at their lowest, when we can hardly conceive that God is Father, or that man is brother, then still we can say, "Let me not die; my life *is a unit,* and love is life and hate is death; let me learn to love for my very life's sake." Upon this principle of the unity of our life, then, the ineradicable and insatiable love of life itself drives men forward into the life of love.

For, on the one hand, I am compelled to see that, however injured I have been, however deserved the other's punishment, still suspicion and contempt and hate are the very working of death in me. This other may

have acted most unworthily; at least, I must not allow his ignoble spirit to provoke me into a like unworthiness; that would be injury indeed. And this holds for races and classes as well as for individuals. The race that hates is punished far more than the race hated. We are failing in the very end of our own being, when we allow the spirit contrary to love. Every bit of hate counts for death, and must therefore be resolutely cut out at any cost, like an eating cancer. On the other hand, every bit of true love counts for good. To be a good son, a good brother, a good husband, a good father, a good friend, a good neighbour, a good citizen,— these are the great homely ways of life, and are seeds of life, and themselves enlargements of life. How a single, honest, unselfish kindness to another tends to reproduce itself, irradiates the day, and makes every righteous impulse more natural and easy!

Men are prone enough to deny this strenuous principle of Jesus, of the unity of life, and to say to themselves: "We can fail here and it will make no difference yonder. We can be cowardly and vacillating here and still equally brave and decisive elsewhere. We may fall below the highest in our love now, and find it meaning the same afterward. We can be impure, and still leave our hon-

esty unaffected. We can be false, and still be pure." *But we cannot.* And the severity and strictness of Jesus' demands are only calls for a completer, more perfect love, that is, for completer life. These demands only voice Jesus' deep conviction, that the very nature of man calls for a thoroughgoing *consistency* in the inner life.

# CHAPTER VIII

## THE MOTIVE OF FULFILLING THE LAW OF RIGHTEOUSNESS

THE same principle of unity in the life leads naturally to the second of Jesus' great motives, to emphasis on *thoroughness*, carrying the right course fully through to the end, to its full fruit. One must *fill full* the law of righteousness if he would receive its complete results. As in our thinking, all our greatest difficulties come from "terminating investigation prematurely," refusing to carry to the end the demands of reason, so in our practical living, the unsatisfactory results arise from the fact that we have not been in *dead earnest* with the principle of righteousness and life.

### I

### JESUS' USE OF THE MOTIVE

Jesus makes, therefore, the very key-note of his teaching in the Sermon on the Mount this thought of fulfilment. "I came," he says, "not to destroy the law or the prophets,

but to fulfil" (5:17). You are to follow, he says, the least hint of the law of duty (5:18, 19). Your righteousness must exceed that of the most scrupulous Pharisee (5:20). You will carry your fight against evil back of the murderous act to the spirit of anger and contempt in the heart, and replace it with the spirit that would rather seek reconciliation (5:21–26). You will carry your fight against evil back of the licentious act to the spirit of impurity in the heart, at whatever cost (5:27–30). You will not be content merely to perform your oaths, but will press forward to the attainment of the spirit of the most transparent truthfulness, that makes all oaths unnecessary (5:33–37). You will not be content merely to observe some seemingly just limitation in retaliation for injury, but you will rather go forward to the setting aside of all retaliation, and replacing it by the positive spirit of love, that would serve far beyond the demands that the selfishness of the other might make upon you (5:38–42). You will thus fulfil and perfect and carry out into its full fruitage the law of righteousness in a completing love toward all men, that will make you true sons of the Father (5:43–48). You will not be content with a righteousness of the outward act that may approve itself to men, but will demand

from yourself rather that inner secret righteousness of the heart, seen of the Father alone, and that he may approve (6: 1, 4, 6, 18). Beyond all acquisition of external possessions, you will give your heart only to that treasure of the inner character that shall abide on into the ages (6: 19–21). You will recognize the narrow gate and the straitened way of the genuinely unselfish life, and spare no pains to find it (7: 14). And beyond all devout profession and all diligent hearing of the word of duty you will count the doing of the will of the Father, the departing from iniquity (7: 21–23).

## II

### THE TRUE EXTENSION OF THE LAW, INNER AND IDEAL

All this means that, in the thought of Jesus, it is not the avoidance of the law of God as far as possible, but the completest fulfilment of it, which is the road to life and happiness,— carrying the spirit of the law into the remotest ramifications, into the inmost spirit of the life. The blessing of God, to Jesus' thought, is not, then, an external reward to be won by the doing of some particularly distasteful task, one to which, with great pains, you have even added disagree-

able elements. Rather the true extension of the law of God is not outer and mechanical, but inner and ideal, in spirit, not letter. The vast extent of the Buddhist command not to kill anything, for example, does not so much elevate the life of the gnat as degrade the life of man; the punctilious observance of Jewish tithings and washings did not so much guard the great essentials of the law, as tend to draw time and attention away from those essentials. Monastic asceticism and works of supererogation do not so much extend genuine righteousness, as tend to replace the great requirements of righteousness.

It may well be noted, too, how inevitably the mechanical and external extension of the law everywhere promotes a spiritual pride. The man seems to himself to be doing more than he is required to do, and so to be deserving of some special recognition from God and men. There is always danger in exalting certain externals as infallible signs of righteousness or religion. Men need always to be on their guard against erecting those external rules, which they may rightly enough have laid down for themselves, into universal standards of righteousness. Jesus himself refuses to submit to any of these external tests, as determining the attitude of his spirit, whether the external test be washings, or

fastings, or association with publicans and sinners, or the external law of the Sabbath.

On the other hand, the inner extension of the law, the clear discernment that its only true obedience must be from within, just because it is inevitably connected with continually growing insight into the possibilities of moral growth, into the much that is yet to be attained, tends directly to humility, where the external extension tended to pride.

## III

### DUTY, THE WAY TO LARGER LIFE

Now, this thought of the need of thoroughgoing fulfilment may well become a powerful motive to help us into the life of unselfish love. If you would really find your way to righteousness and peace and freedom and life in relation to the man who has wronged you, Jesus suggests, do not try to see how short a way you can go in obedience to God's command, "Thou shalt not kill," or in reconciliation to the other, but how far you can go. Take the command as merely a gracious hint of the line along which the largest life may come to you. Go as far as you can go. Fill full this law. Leave not one jot or one tittle undone, one least commandment in this direction unfulfilled (5: 17, 18, 19, 21, 22).

Do much more than you must do; do all that love could suggest (5: 39–42). So and only so can we find peace and freedom and life. Duty, Jesus never forgets, is the Father's will; and the Father's will is our life, not a limitation of life. Or, in ethical terms, duty is but the law of one's own being, and only in the line of that law can life lie. Duty, thus, points the way to greater life and blessing; it does not hinder our life at any point. Not, then, the transgression of the law of duty, and not the abrogation of the law of duty, but rather welcoming it, throwing oneself with all one's heart into the completest fulfilment of it, can bring real life. We need not fear, therefore; the fullest obedience leads to the fullest life.

It has often been said of the Sermon on the Mount, that it only gives to men a deeper condemnation because it insists upon a higher standard of righteousness. This, I think, is to misconceive its main thought. For Jesus is urging a view of the law of duty quite contrary to that often held, that in itself contains promise of deliverance from the sense of bondage to the law. In harmony with the modern conception of duty as simply the law of our own natures, and therefore the law of life for us, Jesus does not set the law of God over against the love of God, but rather sees

that the law of God is a priceless part of the revelation of the love of God,— God's disclosure of the way of growing life for us. If, therefore, he is virtually saying, you really believe in the love of God, you will have no desire to fight his will; you will recognize each command, however hard it now seems, as in truth a blessed loving hint of the line of life. And when one so sees it, he will welcome the call of duty, not fight it. He is given freedom. He chooses, of his own will, the line of duty. He looks at duty in a different light. He has a new spirit that welcomes the whole of duty. He desires to fill the law full.

If, with this new feeling toward duty, now, one is in dead earnest in the fulfilling of the law of righteousness, he will be driven not to the multiplying of external observances, but rather driven back to deal with the *inner spirit* of his life, out of which all outward action springs, determined to plant there the true spirit of love to which the command always looks. And the supreme motives that must lie back of every such positive method of dealing with the inner spirit of selfishness, are to be found only in Jesus' faith in God as Father, and in man as brother.

## CHAPTER IX

### THE MOTIVE OF "THY BROTHER"

WE shall hardly come into a real love of another unless we can believe that in some way he deserves our love. And we have to fall back, therefore, on that thought of men as our brothers so certainly involved in Jesus' thought of God as Father. It seems to Jesus to be an inevitable inference from the thought that God is Father — that is, that there is love at the very heart of the world — that men should necessarily think of one another as brothers, all alike children of the Father, and to be treated and loved as such. The motive is not the less powerful that it seems with Jesus so incidental; rather is it incidental because it carries inevitable force with it. He would have men remember that it is their brother with whom they are angry, their brother of whom they are willing to speak with such contempt, their brother that has somewhat against them, their brother to whom they must be reconciled (5: 22–24). Even those who are enemies and persecutors

are nevertheless to be loved as brothers (5: 44, 47). He reminds men, who are so ready to judge, that it is a brother whose fault they are magnifying, a brother whom in pride they feel quite able to correct, blind to their own fault (7: 3–5).

If I am to love men, then, I need to believe that they are my brothers, that is, (1) that the life of every man is knit up indissolubly with my own; (2) that he is like me; and (3) that in some true sense he has a sacred and priceless personality,— is a child of God. Then I cannot wish to kill or hate or despise or condemn him.

## I

## INDISSOLUBLE CONNECTION WITH OTHERS

That men are my brothers means, then, in the first place, that our lives are indissolubly knit up together. For, to mention no other consideration, for one's own life, according to Jesus' fundamental principle, one needs most of all to love. We have much to say, in education, of self-development, and of enlarging and enriching life. Have we made it quite clear to ourselves that the one life that makes enlargement or enrichment absolutely impossible is the selfish life? "Selfish culture," from Jesus' point of view,

is a contradiction in terms. The whole trend of the life of selfishness is toward loveless and fruitless loneliness, the desolation of the desert waste. To real enlargement of life there is one sole way — through the giving of ourselves in loving self-sacrifice to others. Let us, then, make it quite clear to ourselves that this other who so wearies and tires and exasperates us, with whom we seem to have so little in common, whose wrong toward us we cannot forget, and whose spirit, even, we may not be able to approve, is still knit up with our life in a way not to be spared. He is our brother. In loving him, even if he despises our love, we shall find the larger life for ourselves; for love itself is life.

## II

### ESSENTIAL LIKENESS

And that the other man is our brother means also that, whether we will or not, he is really very *like* us. We strive to put him in quite another class, and yet, if we will be honest, we are constrained to admit that he is, nevertheless, *in the great essentials just like us,* with the same faculties, the same fundamental doubleness of nature, the same variableness, the same great possibilities, the same great universal interests; and these re-

spects which are common to us all are, after all, greater than those which divide class from class. Duty may compel us to judge; we may have to disapprove; but we are not to yield to a loveless zeal.

With clear perception, then, that in the great essentials the other is like us, "intensely human," let us put ourselves really in his place. Let us apply with some real imagination Jesus' principle of the golden rule (Matt. 7:12), and ask ourselves how the treatment which we give him we would ourselves feel. We are not to lord it over others. And we are to get rid, above all, of contempt. We are to get this other's angle of vision, and not drug our conscience with the deadly sedative that this other — of the other temperament, the other class, or the other race — is quite a different being from ourselves. The most horrible cruelties of history have flowed spontaneously from this lying denial of the likeness of men.

And that the other is like us means, too, that we may be sure that, as we are conscious that there is much of good in us that others do not recognize, so in him there is no doubt a nobler side than that turned toward us. Temperamental differences here may hide much from us. We may well fix our attention on his best, not on his worst. It is diffi-

cult enough in any case to find our way with sureness into the real inner life of another; we shall find it quite impossible if we attempt it in any hard and unsympathetic spirit. It requires "a heart at leisure from itself" even to understand another.

We can hardly claim, indeed, to have risen to the level of even the common consciousness of our time, if we are not ready to recognize the ideals of others, though expressed in quite unconventional forms. The willingness to see and to cherish ideals, and the heroism persistently to live or unhesitatingly to die for them, let us be sure, is not confined to our clique or to our race. Have we really open eyes for the hidden ideals in the lives that seem to us unlike our own,— labourer, capitalist, negro, white, educated, uneducated, quick, or slow? It is not a true interpretation of the Christian law of love which insists upon either racial or class barriers to the setting aside of the far more fundamental likeness of men. We owe reverence and faith and love not merely to those whom we call our own, but to all,— in the significant words of Jesus, "despairing of no man" (Luke 6:35, margin). And we shall have no final peace, either as individuals or as nations, until we recognize in its entirety this primal law of Jesus.

And that the other is like us means, once more, that he is a man with *like limitations and temptations and struggles,* with like self-condemnation and like suffering. And if we really believe it, however impossible it may be for us always to approve, it will still be possible always to pity and always to seek his real good. To us may be visible only the hard and haughty bearing which he puts on as a kind of shell between himself and the world. But we do not know the hours of bitter self-judgment — the times of struggle, though it may be weak; the moments, at least, of appeal to God.

He is our brother, he is like us; we can love him, we must love him.

## III

### EVERY MAN A CHILD OF GOD

So, too, that every man is a *child of God* is no commonplace, though the language is familiar enough. The ethical and religious motives evidently here come together; but the full sweep of the ethical will not be seen, without consideration of Jesus' religious putting of the matter.

And that men are children of God means, in the first place, to Jesus, that this one against whom we harbour the bitter and re-

vengeful spirit is, though he may be in the wrong, still a child of the heavenly Father, loved of God, grieved over, longed for, sought out. God loves us; God loves him. We can hardly recognize for ourselves what it means to be children of God and still maintain a spirit of bitterness and enmity toward this other, in like manner also a child of the heavenly Father.

And that any one should have this place in the thought of God means that he is in himself of priceless interest, with the power of the endless life upon him, and with infinite possibilities. No limits can be set to his growth in knowledge, in power, in character, in the ongoing of his sharing of the life of God. It is this being whom we are asked to take into account in our thought, even as God thinks of him. And when we really think of the infinite outlook involved in these possibilities, we can hardly wish to do other than to share in God's own work of patient, long-suffering, self-sacrificing love on behalf of this man. The being for whom God cares is not unworthy of our love.

And if he is your brother, you too are only brother, and you are not to play the judge (7: 2–5). The more like he is to you, the more clear it should be to you that no one can stand unsympathetically without and

rightly judge him. Get down off from the judge's bench. That is no place for a brother to be. Judge yourself, not him.

And yet this same respect which you would thus show to the value and sacredness of his personality, you must have for yourself. You, too, are a child of God, with a sacred inner life, not to be despoiled. You are to allow none to exploit your inner life, to profane it at its sources. You can and you may reveal your best only to the reverent (7:6).

And just as you must reverently guard the inner sanctity of your brother's personality, and as he must guard yours; so, too, must you come reverently to God. It is not by accident that the first petition of the Lord's Prayer is: "*Hallowed* be thy name" (6:9). As in every fine and high personal relation, so, too, you are not to dictate to God; you do not demand from him, but in reverent humility you "ask," you "knock." You do not force the door (7:7–8). So coming, you can be sure that God, too, will respect your personality, and give a corresponding answer. There will be no cynical, brutal contempt of even his humblest child, as in giving a serpent where a fish is asked (7:9–11).

"The Golden Rule" of all true living follows inevitably from such a reverent spirit brought into all one's relations: "All

things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (7: 12). The whole moral law is here summed up, Jesus seems to say. This is "the narrow gate," "the straitened way" that "leadeth unto life" (7: 13–14). This is the infallible test of "fruit" in life,— not merely "saying" or "hearing" the truth (7: 15–27).

# CHAPTER X

## THE MOTIVE OF "THY FATHER"

WHEN we turn to Jesus' fourth motive, we cannot fail to see that the thought of God as Father is the basic assumption in the entire Sermon on the Mount, and permeates its teaching throughout, explicitly recurring, also, again and again.

### I

### JESUS' USE OF THIS MOTIVE

Those who promote peace among men are to be recognized as sons of God (5:9). The earnest life of men, like the obedient spirit of children, is to bring glory to God as Father (5:16). In sharing the life of God, in the spirit of universal love, men show that they are the true sons of the Father (5:44–48). The Father desires in his children the genuine filial spirit, and a love akin to his own, and can take no satisfaction in acts that spring out of any other spirit. His blessing can be upon no other (6:1. 4, 6, 14, 15, 18).

Men may come to God in prayer, in the profoundest trust in his knowledge of them and his love for them (6:8–13; 7:7–11). And if God is Father, and there is love at the very heart of the world, then surely men may be freed from anxiety and live in trust and peace (6:25–34).

The outline of the Sermon on the Mount (pp. 3–5) shows that, in setting forth the righteousness which is to characterize the citizens of that new civilization which he has come to initiate, Jesus devotes the entire central section (Chapter 6) to the insistence upon righteousness *unto the Father*, in the inward filial spirit, as contrasted with Pharisaic righteousness before men (vv. 1–18; cf. v. 24). In seeking, therefore, to see the full force of this great motive of God as our Father, this part of the Sermon on the Mount requires some special emphasis. Jesus is evidently trying throughout this central section to share with men his own conviction and experience of God as Father, to stir a new sense of abiding relation to the Father, that shall transfigure life and the world for them. He thus points out the way by which the whole spirit and atmosphere of what men think of as their specifically religious life will be changed (6:2–18). He contrasts the outer reward of the religion of show with the inner

reward of the Father (6:4, 6, 18). God is no hard task-master to be pleased with an outer task performed, nor a master of ceremonies to be pleased by a show of obeisance; but a loving Father knowing our needs (vv. 8 and 32), concerned above all with the inner filial loving spirit (v. 9), and wishing his children to share in his own life (v. 15). The Father's "recompense" (vv. 4, 6, 18) is, therefore, an inevitably inner spiritual recompense (not "openly," as in the old version). His approval, his fellowship, his blessing lie in a steadily sweetening, more reverent, more loving, more trustful and more restful life (6:25–34).

The prayer (6:9–13), therefore, which Jesus gives to his disciples to characterize them, is such a prayer as a man cannot truly pray and not *be* a disciple of Christ. It contains the very heart of all prayer, and of all filial relation to God. For here are humble, unselfish love of others ("Our" v. 9); filial trust, obedience, loyalty and love to God; the sense of complete life in God; humble reverence ("Hallowed," v. 9); the sense of the supremacy of God's kingdom and will, and the purpose on our part to make them supreme (v. 10); humble, childlike dependence (v. 11); the penitent and forgiving spirit (v. 12); honest avoidance of needless temp-

tation, and persistent co-operation with God in the conquest of sin (v. 13).

In such a single-hearted (vv. 22–24) and trustful (vv. 25 ff.) life as a child of the Heavenly Father, one has laid up priceless "treasures in heaven," which cannot be taken from him (vv. 19–21). Drive out, therefore, "anxiety"— all your fear and worry — with trust,— trust in your Father's love, trust, not for things, but that what your Father gives is best, that his will is your life (vv. 25–34).

## II

### AN INEVITABLE APPEAL

Now this thought of God as Father is the great motive underlying all other motives, the conviction out of which the rest spring. It means that you yourself are made for love, it is the law of your own nature; only love can bring harmony into that nature. Without love you are constantly at cross-purposes with yourself. If, therefore, you would have unity even in your own nature, you must learn to love.

And not only is love the law of your own nature. This motive of the Father means, too, that there is love at the heart of the world, that the universe is on the side of the

loving will. God is your Father; you cannot fail to respond to the Father's love. Jesus puts strongly this religious motive.

There is involved in Jesus' repeated reference to "thy Father" a *close and personal appeal.* God's forgiving love for us, Jesus seems to say, must send us in shame and humility to our brother (5:23–24; 6:14, 15). We cannot for a moment clearly see the position in which we have put ourselves in relation to God, and not feel the biting sarcasm of Jesus' parable of the unforgiving servant. To awake to the real meaning of the long-suffering and forgiving love of God toward us can hardly fail to stir at least some beginnings of forgiveness and love toward our fellow servant. And there is a genuine ethical conviction embedded in this warm religious appeal. It is the great assurance of a moral trend in the universe, that the universe is on the side of the loving will.

The thought of God as the loving Father means, also, that we cannot share the life of the Father without love. That while we still cherish the unforgiving spirit, we are irrevocably shut out from God's life (5:23–24; 6:14, 15). And this is not at all on account of any vindictive unwillingness on God's part to forgive, without some similar concession on the man's part to balance it.

Even in a great human friendship, the relation is inevitably hindered when we allow ourselves consciously to fall below the spirit of the nobler life. So, still more, in our relation to God must the harboured evil build a wall of separation. One comes to despise himself, indeed, that it can be a temptation at all,— this hate, this envy, this jealousy, this half joy in another's failure, especially where any comparison with oneself is involved. One cannot draw near to God with this spirit in his heart. It is the insurmountable something between him and God.

## III

### THE ONE WAY TO VICTORY

The thought of God as Father, as living love, means also that love is the very life of God, and that, therefore, in Jesus' thought, love is life; that hate, consequently, can give no blessing, that it only lessens our power to love and to be loved, chills the whole stream of life in us, makes us inevitably less and able to enjoy less.

And it gives, besides, no real victory over the other. Whatever the injustice you have suffered, not even the killing of the other can give any real gain. Browning faces this thought through to the end in his poem, "After":—

Take the cloak from his face, and at first
  Let the corpse do its worst!

How he lies in his rights of a man!
  Death has done all death can.
And, absorbed in the new life he leads,
  He recks not, he heeds
Nor his wrong nor my vengeance; both strike
  On his senses alike,
And are lost in the solemn and strange
  Surprise of the change.

Ha, what avails death to erase
  His offence, my disgrace?
I would we were boys as of old
  In the field, by the fold;
His outrage, God's patience, man's scorn
  Were so easily borne.

I stand here now, he lies in his place;
  Cover the face.

There can be no final victory over the other, but the victory over yourself in the attainment of a better spirit, in turning the other's hate into love, in making him love you, in at least making sure that in his very heart, so far as he knows you, he has reason to respect you, to believe in you.

Orville Dewey is but following out Christ's own teaching when he says: "Every relation to mankind, of hate or scorn or neglect,

is full of vexation and torment. There is nothing to do with men but to love them; to contemplate their virtues with admiration, their faults with pity and forbearance, and their injuries with forgiveness. Task all the ingenuity of your mind to devise some other thing, but you never can find it. To hate your adversary will not help you; to kill him will not help you; nothing within the compass of the universe can help you, but to love him." But that *is real* victory and real life for both.

And this thought of God as Father, the genuine faith in living love at the heart of the world, makes possible, as we have seen, a life of trust, of peace, of hope, of courage (6:4, 6, 8–13, 18, 25–34), of love like the Highest (5:44–48), and of undismayed service (5:39–42). And these are all ethical results of the highest significance.

## IV

### A BASIC AND ALL-INCLUSIVE MOTIVE

These four principles, then, are Christ's great motives to living, his secret of life. All spring from one faith, love at the heart of the world, God our Father. All look to one spirit, love. Back of all of them stands the personality of Jesus himself, both show-

ing and interpreting the love of God and unstinted love for men, and enabling us to believe in such love and to catch at least some measure of it from the contagion of his own life.

God is Father. Love cannot be partial. Therefore, also, life is a marvellous unity, and sin is its own worst punishment and love its own best reward. The power of a *consistent* love is ours.

God is Father. Therefore his commands are our life, and both the keeping of the law and deliverance from the law, both righteousness and freedom, come from simply filling the law full, carrying the spirit to which the law looks down deep into the inmost recesses of the life. The power of a *radical* love is ours.

God is Father. Therefore every man is a child of God, like us, knit up in life with us. The power of a *gracious* love is ours.

God is Father. And love is life. Love, infinite and eternal, is at the heart of things. We can *think* and still *live* at the same time, because it is given us to start from this primal faith in the love of God. The power of a *godlike* love is ours.

Consistent, radical, gracious, godlike! And if we will not be consistent and radical, we shall not be gracious and godlike.

# CHAPTER XI

## HELP AGAINST IMPURITY

THESE four great motives in living are more or less explicitly applied by Jesus in the illustrations in the fifth chapter of Matthew, as helps against hate, impurity, falsity, and the spirit of retaliation (5:21–42). In the treatment of these motives as reasons for a life of positive love, we have already seen how Jesus would deal with the spirit of hate. But we may well follow a little more closely his line of thought in his other illustrations.

### I

### THE MOTIVES OF UNITY AND FULFILMENT

As against *impurity*, the motives of the unity of life and of Jesus' thought of the inner fulfilling of the law, mean that sin is in the inner consent, in any case, and works out on the rest of the life from that, so that the life may be absolutely foul with impurity at its source, though there is not at pres-

ent any overt act (v. 28). And these mental states certainly and promptly affect bodily states, and tend to diffuse themselves through the whole nature of the man, and so weaken him for every fight for righteousness. A man cannot throw his whole self into the struggle anywhere else (vv. 29–30).

Moreover, the sin of impurity so affects the very foundation of society, of which the family is the real unit, and so involves the violation of the most intimate possible relation of life,— of the sacredness of the person, that this sin is peculiarly fatal in its effect on the rest of the man. It spoils the whole man; the rest of his life rings hollow. What violation is not possible to one who willingly transgresses here? (v. 32). No price is too great to pay for deliverance at this point (vv. 29–30).

None of us are likely to be too sensitive as to the fundamental reverence which underlies purity. That reverence for the person which is involved in steadfast, thoroughgoing purity, counts as do few other qualities, for it is the deepest condition of fine personal relations (cf. 7: 1–6), and the best defence against the most subtle temptations,— the most subtle, because connected so closely with the deepest and best in us.

The deliverance from impurity, thus, must

be inner absolutely. Mere asceticism and a simply negative fighting will not conquer it; only a higher love can conquer the lower,—only such a sense of the sacredness of the personality as makes this sin intolerable even in thought.

## II

### THE MOTIVE OF GOD AS FATHER

The motive of God as Father has here, too, its application. For a man who really believes that God is Father will respect his will in the laws of his being, will believe in the love of God in these very laws, and will therefore fulfil them, not grudgingly, but earnestly.

And his sense of God's reverence for his personality can hardly help prompting to a similar reverence for others. He will therefore avoid not only the gross, overt act, but every violation of the inner sanctities of another's life.

And into the highest love of another, a love that is taken on in the thought and the love of God, there enter a thousand heightening elements that have no place in mere passion, that are not possible to it. Underneath such a love lies faith in the love of God himself, as the sure foundation that enables even this love between these finite personalities to

take hold on the eternities. Such faith in God, too, brings the hope that may look to the life of endless love, and may believe in its own love as one that God can bless at every step, for it is a part of the love of God himself.

## III

### THE MOTIVE OF MEN AS BROTHERS

And against impurity, too, the other motive of the thought of men as brothers also serves. For just so soon as one recognizes the priceless value and sacredness of the other personality,— that he is like himself, he cannot bear to treat him as a thing; for he knows that that is only to help to doom a soul of infinite possibilities and just like himself to infamy, inner and outer, earthly and ageless. No man can really think what that means and find it a pleasant reflection.

Moreover, every blow at the purity of another is just as real a blow at oneself. For here too, as everywhere, one cannot treat another as a slave and not become himself a slave. We are bound up indissolubly together, and that measure that we mete to another is inevitably measured unto us.

# CHAPTER XII

## HELP AGAINST FALSITY

AND the same four great motives are available against *falsity* (5:33–37).

### I

### THE MOTIVE OF UNITY

When Jesus concludes this brief section in the 37th verse, "But let your speech be Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one," he is distinctly stating the principle of the *unity* of the inner life. For he is virtually saying, You cannot safely tamper with the simple, straight, genuine truth; there is danger in anything else.

And the principle means, also, that falsity in speech threatens the rest of the life as well. One cannot be false in one thing and leave the rest unaffected. False speaking in one realm leads to false speaking elsewhere, and to false dealing everywhere. The man who plays you false at one point you can hardly entirely trust anywhere else. A lie,

Jesus is insisting, is serious business, whether told or acted, whether expressed or ingeniously insinuated.

The principle means, also, that falsity is its own curse, brings its inevitable reward. One cannot play fast and loose with his own sense of truth, and not find himself finally unable to tell the truth, unable to make himself understood. The habit of diplomatic speech is disintegrating. Suspicion of others inevitably follows, and hollowness of one's own life, which carries with it the certain reward of lack of trust from others.

## II

### THE MOTIVE OF FULFILMENT

And Jesus' thought of *fulfilment,* as applied to the sin of falsity, is an insistence that here, too, one must go back to the inner spirit. You cannot cure falsity by requiring the oath (vv. 34–36). Rather one must cultivate a spirit that needs and takes no recourse to the oath. Jesus knows that nowhere can the moral life be taken on from without as an external thing. The moral life is inevitably in the intent, and hence always sincere. When Jesus says, "Swear not at all" (v. 34), he is simply following out his principle of the inner fulfilling of the law, not laying down some new

external command. To conceive the command as external is quite to misunderstand him, and even to reverse the spirit of his teaching. In effect he says to those who would follow him, You must be such true men at the very heart as to carry naturally the faith of men, and to need no recourse to the oath; and least of all, to use it to cover trickery. Thinking the truth, seeing things just as they are, candour, freedom from all prejudice and wilfulness and from all treachery and deceitfulness,— these lie back of all telling the truth. There must be such simplicity and transparency of character as shall reflect itself naturally in simplicity and transparency of speech, in the "Yea, yea," and the "Nay, nay" (v. 37).

The truth, therefore, cannot be gotten from another by any external contrivance of the oath. You cannot get truth where truth is not. Not the oath, but only the true heart that hates a lie, said or lived, in big or little, that hates all trickery and deceit, all playing with honesty, brings real deliverance from the sin of falsity. As against the sin of falsity, the motive of the fulfilling of the law drives one back to the sense of the necessity of an absolutely honest, transparent soul, that hates sham and prejudice, and all coming short of truth and honesty.

## III

### THE MOTIVE OF MEN AS BROTHERS

And the thought of the other man as your brother brings, also, a motive against falsity. All falsity, or dishonesty, all lack of truthfulness, is a sin against your brother, a sin against love. For no sin is greater than treachery. The one thing a friendship cannot stand is falseness; for friendship has so no possible basis. For all friendship and all society are and must be built on trust. If one is not truthful, and therefore not trustworthy, he is doing something to undermine the very foundations of society.

Moreover, the attitude of untruthfulness, of falsity, is absolutely *self-contradictory*. For every man wants faithful dealing from God and from all others; he must give the same. And the thought that, because the other man is your brother, he is like you, means that you may therefore know that what you need and require from him, he rightly needs and requires from you. You may not, therefore, deny him what you must have from him.

And as a child of God, a person of infinite possibilities, he deserves from you the truth, nothing less.

## IV

### THE MOTIVE OF GOD AS FATHER

So, too, the thought of God as Father becomes a powerful motive to truthfulness. The oath is supposed to appeal especially to him, but he is always a God at hand, in every man; every given word is in his presence, as really as is the form of oath, and just as binding (vv. 34–36).

Because he is Father, this law of truthfulness, too, which he has made a law of your being, is a law of life, and you may not evade it without suffering in your own life.

And as, in your relation to the Father, you have to do with a "faithful Creator," you must be in like manner faithful in relation to others. That which you seek from God, you must not less certainly give to your brother.

# CHAPTER XIII

## HELP AGAINST THE SPIRIT OF RETALIATION

AND these four great motives have their application, once more, as against the spirit of *retaliation* (5:38–42). The desire for retaliation is, of course, only an outworking of the spirit of hate, a violation of the fundamental law of love, and therefore virtually involved in what has already been said concerning the motives to a life of love.

### I

### THE MOTIVE OF UNITY

But Jesus' application at this point is inevitable. Where the disciple of the older law might have regarded himself as virtuous in restricting his retaliation to retaliation in kind,—"an eye for an eye, a tooth for a tooth," Jesus insists that there is no victory in this realm except by an absolute replacing of the entire spirit of retaliation by a spirit of abounding love. For, if love is life, and hate is death, then any cherishing of the spirit

of retaliation must work sure consequences of evil in oneself.

## II

### THE MOTIVE OF FULFILMENT

And the victory over this spirit must come through that inner *fulfilment* of the requirement of righteousness upon which Jesus is insisting throughout this chapter. It means, as his illustrations in verses 39–42 show, that one must be willing to carry the opposite spirit, of a loving service, far beyond what the other in hate would demand. Out of a spirit of love, Jesus is suggesting, you will do all that the selfish hate of the other could require, and more. Your desire to serve will outrun his selfish demand. You will be ready to turn the other cheek, to let him have the coat, to go the two miles, to lend. Here, once again, Jesus is giving no external, infallible rules, but illustrations of that thoroughgoing inner spirit which alone may bring deliverance from the spirit of retaliation, because it is a true fulfilment of the law of love.

## III

### THE MOTIVE OF MEN AS BROTHERS

The motive involved in the thought of the other man as your brother brings the same

result. Let one think, for example, of the treatment that a true father or mother gladly gives to an unworthy son, who has justly forfeited all loving service, and yet in a spirit of arrogant selfishness demands certain things from the father or mother. How certainly will the answer of the grieving, loving father or mother be exactly in the line of Jesus' illustrations: "Why, my son, it is a small thing that you ask. Have you any doubt that there is nothing within my power that I would not gladly do, if it would be of any real good to you?" It is only love at its best and highest that can properly understand and estimate these words of Jesus here.[1]

## IV

### THE MOTIVE OF GOD AS FATHER

And so, in like manner, the thought of God as Father can hardly fail to drive out the unforgiving and retaliatory spirit. There can be no true filial relation to God, no sharing in his life of forgiving and serving love, where the unforgiving and retaliatory spirit still abides. This is Jesus' express in-

[1] Cf. Votaw, art. "Sermon on the Mount," *Hastings' Dictionary of the Bible*, vol. V, p. 30: The guiding principle here is that "love knows no limits but those which love itself imposes." See also Rauschenbusch, *Christianity and the Social Crisis*, p. 68.

sistence in his injunction, "first be reconciled to thy brother" (5:23–24), and in the comment on the forgiving of men's trespasses (6:14–15).

The inevitable logic of this motive of God as Father comes out at once, as soon as one tries to transfer the spirit of retaliation to God. If God is Father, and his life is the life of forgiving and serving love, then love is life, and hate is death, and one can only love even enemies and persecutors (v. 44); so alone can he share the life of God (v. 45); so alone can he aim at a spirit and life like his (v. 48). To take a less standard than this is to be satisfied with the most ordinary and conventional attainment (vv. 46–47).

So Jesus uses these great motives in the Sermon on the Mount, and thus suggests their use in all of life. They indicate for him the source of moral motive. The fact that they all root in faith in God as Father shows how inevitably for Jesus the ethical life builds on the religious, and suggests that, in his own thought, his service to men is not merely pointing out these motives, but because of the greatness of his spirit, enabling us to believe them — *enabling us to believe* that God is Father, that there is love at the heart of the world.

# CHAPTER XIV

## THE UNITY OF THE TEACHING OF JESUS

### I

### THE SERMON ON THE MOUNT, A SUMMARY OF JESUS' TEACHING

THE Sermon on the Mount is itself a kind of summary of all that is most significant and essential in Jesus' entire teaching. Doubtless it was so in the mind of Matthew, and it is certainly so in fact. For our study of the Sermon on the Mount must have made it plain that there are to be found here the great central conceptions of Jesus as to God, as to men, as to life. Here are set forth in unmistakable terms the life of love toward God and men, and all that that love involves.

How truly the Sermon on the Mount is such a summary, has perhaps already been sufficiently shown in those main propositions of the Sermon which we have called the spiritual discoveries of Jesus; in the comprehensive unity of the characterization of the ideal

life in the Beatitudes, as giving the basic qualities of character, and influence, and happiness,— the very elements of love itself, the necessary conditions of the friendly life everywhere and in every age; and in the setting forth of the great motives for living involved in this teaching.

## II

### NO TECHNICAL SYSTEM

Jesus' teaching is not put before us in the form of a technically constructed system. In speaking upon the moral and religious life, Jesus does not speak like an amateur, who must be punctiliously careful to put things always in the same way, for fear he may get off the line of his exact meaning; but he speaks rather like a master, who can be careless of form and system, because he knows that true insights cannot help fitting one another.

## III

### THE UNITY OF THE TEACHING

Nevertheless, no earnest student of the teaching of Jesus can fail to see that there is in that teaching, in point of fact, a marvellously thoroughgoing unity. And in fact it is not too much to say upon this, in the first

place, that Jesus' entire ethical and religious teaching springs from one single thought, his faith in God as Father. All that he teaches may be said, thus, to be a direct reflection of his own filial consciousness. This faith in God as Father, this unshakable conviction that there is love at the heart of the world, and that the universe is on the side of the righteous will,— this is not merely a religious faith, but the great fundamental moral conviction which is necessary to an earnest and hopeful moral life. This thought of God as Father, this conviction of love at the heart of the world, Jesus simply carries through to its full logical consequences for every sphere of life. And all the rest of his teaching may be regarded as only the detailed statement and application of these logical consequences.

From this primary conviction there directly follows, thus, that love is the highest life, the sum and end of all true living, and that this love, like God's, must be not partial but for all, worthy and unworthy alike; that it must be a love willing to serve and willing to sacrifice, and a love always forgiving. From this same premise follows not less certainly that the basic qualities for character, and influence, and happiness, will be the elements which make up the true love. And out of this same conviction of God as Father we

have seen follow inevitably the great motives to living.

Jesus' thought of God as in his very nature Father, as love, means, too, that the highest possible good is the reign of God, the dominion of love in both the individual and the social life.

It indicates, also, that every man is a child of God, of infinite value, always to be reverenced as such, to be treated, therefore, as end and never as means.

It follows not less certainly, if the all-inclusive virtue is love, that righteousness must be inner, must spring from within, and can never be simply laid on from without.

For the same reason every man must have an independent moral and spiritual life of his own.

Just because, also, the command of duty is the command of love, freedom is brought into the ethical life.

It is to be noticed particularly that Jesut brings out the logical consequences of this thought of God as Father in no sentimental fashion. He does not make the mistake of some of the most recent critics of his teaching, of forgetting that every deep truth, just because it has a fundamentally gracious side, has just as inevitably a reverse side. Jesus never forgets that, just because God is Fa-

ther, men may take toward him the attitude either of obedient or disobedient sons; that, just because the real essence of life is love, the life that is selfish and hateful must find itself at war with itself, and with the whole universe of God. Jesus, just because he conceives God as true Father, knows that sin is a more awful thing to the Father than it can possibly be to judge or legislator. Just because life, in Jesus' thought, opens to man the possibility of boundless achievement and joy, there is borne home upon him also the awfulness of the loss of those who refuse to take on the filial spirit. Jesus feels profoundly the seriousness of life, and it is this that gives him that impressive earnestness that we have to note again and again, and that comes out so clearly in the closing paragraphs of the Sermon on the Mount (Matt. 7: 13–27).

It is this same conviction of God as Father which leads to the emphasis of Jesus on the childlike qualities of humble teachableness and trust as the very gateway into his Kingdom, as well as to his repeated emphasis on repentance and faith. For as soon as one thinks of the possibility of coming into a relation to a great personality, trust must be seen at once to be absolutely basic. No personal relation, human or divine, can go for-

ward except upon the basis of mutual self-revelation and answering trust. And if one is to come into the sharing of the life of God, there must be, beyond doubt, the willingness to take on a life like God's, to get "the new mind" which is in Jesus' idea of repentance.

One may put the matter slightly differently in saying that, in Jesus' thought, the basic conviction is that of love at the heart of the world; that the goal, therefore, of all life is the establishment of loving relations between all personalities; that the basic qualities of life for character, influence, and happiness will be those qualities of character that are essential elements of love; that, if there is love at the heart of the world, we may trust our own natures, and our final moral evidence must be the appeal to our own reason and conscience, to our own best vision; that the great motives to righteous living must be those that grow immediately out of the fundamental conviction of love at the heart of the world; and that the chief means in both individual and social upbuilding must be obedience to those subsidiary laws of life which, under various circumstances love demands, and which human experience confirms.

# CHAPTER XV

## WAR AND THE TEACHING OF JESUS I: THE LOGICAL CONSEQUENCES AND IMPLICIT ASSUMPTIONS OF EXTREME PACIFISM

ONE must recognize that there is genuine difficulty, for many conscientious persons, involved in the special question of the relation of war to the teaching and spirit of Jesus, and this chapter aims to squarely face the issue so raised.

### I

### THE EXTREME PACIFIST POSITION

Two typical examples may be given of the difficulties which are felt by those Christian men and women who take the extreme pacifist position. One minister of the Central West puts his difficulty in this form:

I cannot conceive of Jesus shooting a brother German even if that German were the Kaiser himself, any more than I can think of Jesus stabbing Pilate or Caiaphas. I cannot conceive of Jesus

recruiting for this war any more than I can think of him hobnobbing with Napoleon or Julius Cæsar. I cannot think of Jesus asking God to give victory to America and defeat Germany.

Another minister, from New England, arguing against the position taken by Dr. George A. Gordon, writes:

The point at which Dr. Gordon fails to ratify the conscience and intelligence of the pacifist is where he uses the willingness of Jesus to die for the right as a justification for killing other men. All of us admit that there are things worth dying for; some of us seriously question whether there are things worth killing other men for. And that is essentially what war is. Men do not go to war to be killed, but to kill others. Being killed is one of the disagreeable risks involved in the attempt to kill others. . . . Our ideal of Jesus would be hopelessly shattered if on Calvary he had torn himself free from his captors, snatched weapons from their hands, called on his friends to follow him and then hewed to pieces his cruel tormentors. That ideal would be shattered even if he had perished nobly at the head of his company. We prefer to idealize a forgiving, unresisting Jesus who died for a great cause, but refused to kill others for it. The pacifist believes he is following the mind of Jesus when he objects to the wholesale killing of others.

In discussing the question so raised, it may be worth while for the writer to say from the beginning that he has never believed that

Jesus taught a rule of non-resistance. The judgments of this discussion, therefore, have not been hastily reached as a war apologetic. Every Christian man, too, must hate war, and must have deep sympathy with the ultimate aims of the pacifists in their desire to see war abolished, and at least some measure of belief in the possibility of its abolition. Every Christian, thus, must wish to help to the bringing on of such just conditions among nations as may furnish the natural foundation for a worthy and permanent peace. And one must recognize at the same time that, in the course of the present war, much has been said, in the name of religion and Christianity, which is not Christian at all. But it is one thing to recognize the large significance of the peace propaganda of recent years, and quite another thing to deny that any war can be justified by the teaching of Jesus.

## II

### THE LOGICAL CONSEQUENCES OF EXTREME PACIFISM

In the discussion of this question it is important to see first of all what the position of the extreme pacifists is, and what it involves. That position seems to deny that there can be any righteous war or any righteous taking

of another's life. This position is apparently based on Jesus' teaching concerning loving one's enemies; on the non-resistance passage in Matthew (Matt. 5:38–42); and on a certain interpretation of the example of Jesus. The position results in practically putting all wars on a level; in putting all taking of life on a level as murder; and in denying the right of the use of physical force upon others even in defence of a righteous cause.

As against such lack of discrimination, Norman Angell, who will not be accused of anti-peace proclivities, rightly protests:

> If, as a problem in morals, you were asked this question: "Is it right to cut up a living man with a sharp knife?" you would certainly reply that it depended entirely whether the cutting up were that of the surgeon, the assassin or the executioner. And if the questioner should retort: "You are evading the question with fine-spun distinguos. Keep to the hard facts of knife and body, blood and iron. These are the realities. Do you sanction the act?"—why, then of course you would abandon the conversation, for you would know that you were dealing with a child, or a savage or a lunatic, dissociating, like an animal, the present physical act from the ultimate purpose which in morals justified or condemned it.

The true meaning, that is, of a doctrine can be seen most clearly only in its final logical

consequences, and the extreme pacifist position logically means that there could be no righteous physical punishment of a child; no justification of physical restraint of maniacs or defence against them, or of physical restraint of the drunken, of the angry, of the lustful; no justification of police power, so far as physical; and no righteous physical defence of the weak and oppressed under any circumstances. So that if a man had had an army at his disposal, capable of preventing the Armenian massacres, the extreme pacifist position demands that he would have had no right to use it.

The position also means, logically, that there could be no fighting for even the most costly inheritances of civilization — liberty, democracy, representative government, economic justice, or any of the great ends of Christian civilization.

The position would logically mean also that there could be no righteous taking of another's life under any circumstances, since such taking of life would be always regarded as murder. Now it should be recognized that if this position is justified, it should be applied also (as against the pacifist already quoted) to the giving of one's own life for any cause as suicide. The principle, therefore, ultimately would condemn Christ him-

self, because he could have escaped the cross. He voluntarily took a course which he knew would result in his death. And if the taking of human life under any circumstances is murder, then the unnecessary taking of one's own life is suicide. Moreover, Christ persuaded his disciples to enter on a course which he knew meant for them ultimate loss of life. The logic of the pacifist position would require one to say that Christ himself became thus a murderer.

These logical consequences of the extreme pacifist position should make it clear, therefore, that some discrimination is imperative, if utter moral confusion is not to result. It must be recognized that the use of physical force against evil, and even the taking of life,— one's own and that of others,— is sometimes justifiable. The question would then become: Under what circumstances is the use of physical force against evil, and the taking of human life, justifiable?

## III

### THE IMPLICIT ASSUMPTIONS OF EXTREME PACIFISM

Before we turn to that specific question, it may well be noted that these impossible consequences of the extreme pacifist position are

the result of two things: first, making a false abstraction of physical force, as though it were evil *per se*, and as though high moral grounds required that one should particularly abjure the use of physical force; and, second, paradoxically and absurdly overestimating mere physical human life, as Christ does not. On the one hand there is great contempt for physical force, and on the other hand great overestimation of physical life.

It should be clearly seen, in the first place, that it is philosophically impossible to make such *a false abstraction of physical force* as the extreme pacifists are inclined to do. It should be remembered that there are very many kinds of force: atomic force; muscular force — of arms and feet not only, but also of the tongue; the force of speech,— in ridicule, slurs, bitter criticism on the one hand, and persuasion on the other; the force of money; the force of public opinion, of rumour, of gossip; intellectual force, which may become the main supplement of muscular force; and moral and spiritual forces. These forces are of different orders; but it is to be noted that no sharp, hard and fast lines can be drawn between them, and that in the universe God uses all these kinds of force. Christ used them, and men must all use them, so long as they are living in a physical world.

Even the extremest pacifist cannot avoid using the muscular force of the tongue or hand in his advocacy of his cause. It is utterly impossible to abjure, therefore, the use of physical forces. We use all these kinds of forces for various ends, and we use them against evil. Why should physical force be isolated from all the other forces, and the justification of its use against evil denied? On what element in the teaching of Jesus can such a position be based? Moreover, philosophically it is not at all impossible that all energy at bottom may be simply power of will. And in any case there is no occasion to despise physical force, which God uses in such measureless degree in the universe.

The essential thing to notice is, that *none of these forces, of any kind, are good or evil in and of themselves.* They are all alike only means. Whether they are good or evil in any given case depends not on the kind of force used, but upon the *ends* for which it is used. It is quite as possible to abuse the muscular power of the tongue as the muscular power of arm or foot. It is quite as possible to abuse the power of speech or of money as to abuse a physical force. Intellectual forces and moral forces may become the most powerful possible forces for the advancement of evil, as well as for the advance-

ment of good. Indeed the most terrible abuses of physical force occur where the intellect comes in and where a false education directs; as Belgium and Armenia and the whole application of the doctrine of frightfulness bear witness in this war.

On the other hand, it is to be noted, the world is so much a unity, that we may be sure that *a righteous people in a righteous cause in the long run tend to be victorious even in the use of physical force.* We could not ultimately keep our faith in God or in the fundamental morality of the universe, if that were not the case. All wickedness, in the last analysis, is violation of the fundamental laws of the universe and of God, and hence is finally sheer stupidity, and its inherent weakness is certain at last to appear. It is of the very essence of moral and religious faith to believe that the man or the nation who fights against God and the laws of God and of the moral universe is finally doomed to utter defeat, even on the physical side; and that, on the other hand, those individuals and nations who throw themselves in line with the righteous will of God must finally prevail, even in the use of physical force. For, as I have elsewhere said, "the virtues which have always underlain 'military efficiency' are continuously demanded by a righteous people

in a righteous cause — courage, grit, will, co-operation, sacrifice, individual initiative, inventive power to use the forces of nature, moral indignation, and religious faith." [1]

It should be clearly seen, also, that the recognition that there are different kinds of forces on different planes, does not mean that the higher force can be substituted for the lower on its own plane. But the unity of the world does imply, that any given force will be used most effectively, where the laws governing the use of all the kinds of forces are most fully obeyed. Where, for example, a given end requires the use of physical force, intellectual or moral force cannot set that necessity aside. But the intellectual and moral force working with the physical will certainly be able to make more effective use of the physical than would be the case where, for example, moral conditions are ignored. The present war furnishes abundant illustration. German arrogance has made the understanding of other peoples almost impossible, and has so hindered the German in the use even of physical force against them. The German philosophy of the state and its consequent doctrine of frightfulness have arrayed virtually the whole world against the

[1] See King, *The Moral and Religious Challenge of Our Times*, pp. 224 ff., and 228 ff.

Central Powers, and have so called into existence the constantly increasing antagonism even of physical forces.

The principle of "the omnipotence of love," from this point of view, cannot mean that the moral force of love is an actual substitute for physical force on the physical plane; but it does mean that love is the highest of all powers, though *not* the only power to be used, and that it is the power in obedience to which all the others must be used. The fighter for the kingdom of righteousness must be ready to use all the resources of the universe for the cause of righteousness.

But the extreme pacifist view not only makes a false abstraction of physical force, as though it were evil *per se,* but also *paradoxically and absurdly overstimates mere physical human life* as Christ does not. For in the assertion that there can be no righteous taking of another's life under any circumstances, the pacifist is putting a value upon the physical life of man, which is not in harmony with the underlying principles of the teaching of Jesus. It is quite true that the influence of the teaching of Jesus has tended to raise, as has no other power, the value of even the physical life of man. Nevertheless, Christ takes the position neither of asceticism, on the one hand, nor of overexal-

tation of the physical, on the other; he neither despises the body nor overestimates it. He knows that there are many things more important than the preservation of physical life. He would not have his disciples over-anxious concerning their own lives, and so he says: "Be not afraid of them that kill the body, and after that have no more that they can do" (Luke 12:4).

In the light of our discussion thus far it would seem clear, then, that both the logical consequences of the extreme pacifist position and its implicit assumptions — making a false abstraction of physical force, as though it were evil *per se*, and paradoxically overestimating mere physical human life as Christ does not — tend to show the indefensibleness of an extreme pacifism. The direct examination of the teaching and example of Jesus, to which we now turn, may be expected to confirm this result.

# CHAPTER XVI

## WAR AND THE TEACHING OF JESUS II: THE MEANING OF THE TEACHING AND EXAMPLE OF JESUS

WHEN one looks at the teaching of Jesus as a whole, it seems plain, as the earlier chapters have illustrated, that Jesus starts from his one great conviction of God as Father and of every man as a child of God.

### I

### REVERENCE FOR THE PERSON

His one great inclusive principle becomes, therefore, the priceless value and inviolable sacredness of every person. We need not hesitate to see this principle through to the end, even as applied to war. This principle means that men are always ends in themselves, never mere means, never to be used as mere conveniences by other men. No institution, therefore, in Christ's thought, can be an end in itself. It is always simply a means

for the better service of men. Men, therefore, may not be sacrificed to any institution, even the institution of the state itself. Men do not exist for the state, but the state exists for the better good of men; exactly as Christ said, "The Sabbath is made for man and not man for the Sabbath." This principle means that there can be no final Christian justification for the slavery either of individuals or of nations.

The great complaint of the Allies, thus, against the German philosophy of the state is, that it is an extreme return to the moral desecrations of the ancient exclusive state, with its absolute denial of any moral obligations to those outside the state, and its demand for the absolute subjection of the citizen to the state. Both wrongs grow out of a denial of the value and sacredness of the individual person, so brutally demonstrated in this war in the German doctrine of frightfulness. Such a state treats men as things, as means only. The defeat of such a state, therefore, is imperatively demanded if fundamental Christianity is to continue to exist. But a free state, based on the principle of reverence for the person, even when it calls its citizens to a war in which their own lives and those of their enemies are risked — provided of course the war is just — cannot be

said to violate their personalities. For its whole fight, as in this war, is against a Kultur in which force is made supreme arbiter, and for the perpetuation of a civilization based on the sacredness of the person. The individual may be justly asked in such a case to offer his own life for the high interests of the whole race, and he is bound in like manner to see that the life of another man may be sacrificed if he stands against these highest interests of the race.

Moreover it is to be noted that this principle of reverence for the person lies at the foundation of all democracy. It furnishes the final reason for all our contentions for equality, representative government, the extent of the suffrage, and the rest. These democratic convictions, thus, are the natural outgrowths of Christianity, the natural political and social outworkings of the inherent principles of Christ. For Christianity, we do well to remember, in the light of this fundamental principle of Christ, is seen to be essentially and radically democratic. Paul is only echoing the very spirit of Christ's own teaching when he writes, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female; for ye are all one man in Christ Jesus" (Gal. 3:28). Are these great dem-

ocratic fruits of Christian civilization to be allowed to perish? And is the disciple of Christ to be excused from using every available force against those powers which are seeking the very destruction of a Christian civilization? Is this no Christian concern?

Christ's fundamental principle of reverence for personality, then, seems not only not to forbid a war by free men, freely undertaken on behalf of freedom, but, on the contrary, to enjoin the vigorous defence of this basic principle of reverence for the person.

## II

### LOVE FOR ALL MEN

There is still another way of putting the relation of the teaching of Christ to war. Christ's one great central principle may be said to be love; that is, such constant self-giving love as Jesus himself showed, and as he believed was of the very essence of God. Such a love, even for enemies, he enjoins upon his disciples. As Allen says: "Love is to seek the good of all men alike, regardless of moral or racial distinctions." This central principle of Christ may, then, be put in this form: Do only and always what love for *all* men requires. That is, we are to will and to seek steadily the good of all

men. The one constant question, therefore, to be raised concerning any course of conduct is: What does love for all men here require? As applied to the question of war, that would involve such questions, for example, as this: Can we use physical force upon a man or a nation and bring upon either the man or the nation various forms of disaster, either for their own good or for the good of all men? The practically universal religious belief in the chastisements of God would seem to imply an affirmative answer. Every righteous physical punishment of a child is grounded in such a belief. It is too often forgotten that a true love is no shallow sentimentality; that in every worthy love there is a "consuming fire," which cannot help desiring that the one loved should be held to his own best, and that the dross should be removed. The more one loves another, the more he must feel the sin and the shame of any wrong course taken by the one loved. A true father or mother cannot help desiring defeat and loss on the part of a son who is profiting by a wicked pursuit, like the maintenance of a vice trust. In like manner, it may be most honestly urged that in a war like the present the German people, for their own sakes, ought to be defeated. Their aims and attitude in the war have been so in-

dubitably revealed as to make it clear that they have turned their backs upon fundamental morality in national relations, and even upon their own best traditions and ideals. Nothing more dreadful could happen to them than to find their present aims and spirit profitable. And certainly if one believes in freedom at all for individuals and nations, he must believe that the German people ought to be defeated in this war for the sake of all humanity.

Let one ask himself frankly, then: Can men even kill a man or men with real love in their hearts for the man and for all men? For my own part I cannot doubt that one must answer that question also in the affirmative. A maniac or a drunken man who is threatening the lives of children on a street, though he were one's own brother, ought to be stopped, if necessary by shooting him; and this, even simply to protect the physical lives of others. And if that brother lived and came to his true self later, he would approve the shooting of himself, and be glad that he had been restrained from further evil doing. It is still more clear that righteous men and nations have not only the right but the duty to protect the whole liberal and spiritual inheritance of the race. For what German domination threatens, as revealed in the

present war, is nothing less than a veritable hell on earth — not only in suffering but also in morals. As President Wilson has intimated, we have a great nation as literally as conceivable " running amuck " among the nations. All that is decent in civilization requires that their maniacal course should be stayed. The *end* of the war, that is, it is to be noticed, is not, as one of our pacifist quotations implied, to kill Germans, but — since Germany proposed by force ruthlessly to set aside all obligations of truth and humanity, and has made her appeal to the sword and will hear to no other arbiter — the end is, by the inevitable killing of men, to get civilization back on the track again. And if we may trust the testimony of those at the front, this is increasingly the conviction of even the common soldiers who are fighting in this war on the side of the Allies.

This is no ordinary war. The struggle is ultimately between two absolutely irreconcilable ideals. Germany's whole underlying philosophy in this war, based on a false interpretation of the evolution doctrine of " the survival of the fittest," is that might at any stage is the proof of right. She seeks, and claims the right to seek, world domination. She holds that selfish forcible aggression upon other nations is her legitimate busi-

ness as a nation. Now, in the nature of the case those destructive ideas can be driven out of the German mind only by physical defeat. It must be made unmistakably clear to her that such a course is both unprofitable and finally impossible. And this demonstration requires the use of physical force, though not of physical force alone. And when Germany has once shaken off her utterly Pagan philosophy of the state, and has come back — as we may hope she will — to a Christian point of view as to the relations of nations, she herself will be glad that she was defeated in her present aims.

Here again, then, concerning the present terrible world-struggle in which we are involved, the central question of Christ is to be asked: What does love for the whole race of men now require? How can the priceless heritage of the race in the outgrowths of a Christian civilization be preserved and enhanced? What else, for example, could England have done at the first than she did do, and kept either her own self-respect or the respect of the nations? What else could America have done ultimately than she did do? It would seem difficult indeed, in the face of America's long, self-controlled, and persistently patient negotiations with Germany, to put the matter more falsely than

one pacifist minister did after America had declared war:

> With calculating purpose the sinister leaders of "Christian" civilization have cultivated the brutal passions of mankind — and the "Christian" preachers and priests declare a "holy war." Bah! The extermination of that sort of Christianity can come none too soon. Now the United States has blindly staggered into the abyss. Those whom we trusted to hold us back from madness have turned traitor and dragged us in!

## III

### NO RULE OF NON-RESISTANCE

Now, no rule of non-resistance can traverse this great central principle of Christ, of love for all men. It needs ever to be borne in mind that in his entire teaching Christ is dealing with principles, not with rules. This is fundamental to his whole method. He seeks a genuine inner life for every disciple — insights, convictions, and decisions that are to be truly the disciple's own. He does not wish that his disciples should mechanically echo even himself. The life to which he calls his disciples, therefore, is no following of external rules, but the enthronement of principles. This position is clear in his whole attitude of express opposition to the Pharisees, with their piled up

prescriptions. We may be very sure, therefore, that when we find any of Christ's statements that seem like rules, they are to be interpreted rather as illustrations of his fundamental principle of love. And the different parts of his teaching can be made consistent only in such a way. And this whole point of view is to be borne in mind in the interpretation of the so-called non-resistance passage in Matthew 5:38–42.[1]

It may be worth while saying, to begin with, that a strictly literalistic interpretation of "resist not evil" would forbid not only physical resistance, but resistance of any kind, which would certainly be contrary to Christ's own whole example. For his whole life and ministry is one constant resistance to evil. And, in particular, as others have pointed out, if the testimony of John's gospel may be taken, Jesus himself did not turn the other cheek when struck, but made dignified and vigorous protest (John 18:23).

Moreover, it is clear, from verse 38, that the passage is directed against an attitude of simple retaliation, of mere revenge; and there can be no doubt that Christ does require that his disciples should entirely abjure that spirit.

This by no means implies, however, that

[1] See previous discussion in Chapter XIII.

we may safely ignore the rest of the teaching of Jesus here or rob it of its high significance. That significance in fact truly comes out only when we see the passage as an illustration of a true unselfish love. For what Jesus is here saying, in the illustrations of turning the other cheek, giving the cloak, going the two miles, and giving and lending, is, that *a genuine unselfish love will do more and go farther than loveless selfishness would require.* And as soon as one thinks, for example, of the deep unselfish love of a true father or mother toward an unfilial son, he sees how crystal clear and true this teaching is. The true father or mother cannot give the son up in spite of his sin and shame. The son might make certain demands upon the parents. The love of the father or mother is not simply equal to the meeting of such demands, but goes far beyond anything that could be so required. They would gladly give *all* for the real good of the son, though they might refuse far less, if that less would really injure him. That is turning the other cheek, giving the cloak, etc. This great meaning the passage has, and the literalistic interpretation compared with it dissolves into pettiness and absurdities.

The writer believes that it is a serious mistake also to attempt here, or in any other

part of the Sermon on the Mount, to say that the teaching is a teaching that applies to individuals and not to states and nations. That, it seems to me, is to take exactly the double standard of morality which Germany has taken in her terrible philosophy of the state, and against which this whole war may be said to be directed. For, as over against Germany, we are contending that there is not one law of moral obligation for the individual and another for the state, but that states and nations are subject to all the obligations of the moral law as truly as individuals.

The teaching here is not, therefore, that we may not press our own individual rights, but may press those of others or of society at large. In both cases the true teaching of the passage seems to me to be that, as has already been said, on the one hand, there is to be no mere attitude of retaliation or revenge, whether for the individual or for the nation; but, on the other hand, that the course to be taken in any given case must be decided by the question, What does love for *all* men here require? In many cases that might properly mean that for the sake of peace, we might not think it wise or best to press our own rights; although even that willingness not to stand for our own just rights has de-

cided limits. For it is important for the good of the whole community that there should be general respect for law; and we are not, through a careless disregard of our own rights, to cultivate selfishness in others, nor to let lawlessness prevail. Still less may we fail to stand for the fundamental human rights of other men and of whole nations.

It is, then, never to be forgotten that all our resistance of evil men, forcible or otherwise, is to be under the dictates of a true love for all men. It is to be clearly seen, also, that the use of physical force is not the chief means of defence against evil. So far, for example, as the causes of this great world-war are moral, the best defence against it would have been the removal of those moral causes. Moreover, physical force is to be clearly recognized as only one of many means, and to be kept in its own place of relative importance, and to be clearly subordinated with all other means to the great moral *ends* of life. Our whole use of force, in other words, is to be under the law of love. And it is also to be recognized that neither the man nor the nation should have immediate recourse to force. Both should rather come to it as to a last resort. Physical non-resistance, therefore, has unquestionably real value far beyond what has often been

thought. And there may easily be a humiliating reliance on physical force, and immediate recourse to it, that shows not the true strength of one's position but rather betrays its weakness. But all this is no denial of the right to use physical force for the ends of love.

## IV

### THE APPEAL TO THE EXAMPLE OF JESUS

But the pacifist has built his case not only on a false interpretation of Jesus' teaching of love for our enemies and of the non-resistance passage, but also upon an appeal to Christ's own example.

There has been a good deal of lack of clearness at this point and confusing of issues, I think, on both sides. Both the extreme pacifists and their critics have often made an undiscriminating use of the example of Jesus. That is, it is to be clearly seen that it is one thing to ask, What would Jesus do? and it is another thing to ask, What would Jesus have me do? Not because different moral principles apply in the two cases, but because the mission of Jesus was an absolutely unique mission, and that uniqueness of his mission must be continually borne in mind. The

principle has its application even where there is no such marked uniqueness of mission as in Jesus' case. It is quite possible that what it would not only be permissible but obligatory for one man to do, might be imperatively closed to another because of his different endowments. Each must ask the question: By what course can I, with my particular qualities and circumstances, best promote good-will among men? And that question may lead to different kinds of answers in the cases of different men.

But from the Christian point of view the principle peculiarly applies to Christ. His mission was absolutely unique. He came, in the thought of Christians, to make the supreme revelation of God, to reveal the heart of God, to set up the spiritual kingdom of God among men. That unique mission makes certain particular courses proper for him that would not be proper for us, and other courses not only proper but obligatory upon us that would not have been proper for him. On the one hand, he could make claims and pass judgments in a way denied to us. On the other hand, it was absolutely encumbent upon Jesus that he should not turn aside from the great ends of his life to any subordinate issues or applications of his principles. He takes great pains, therefore, for

example, that the expression of his love, in his ministry of healing, should not obscure his greater spiritual ministry to men. His teaching of the priceless value and inviolable sacredness of every man still lies at the root, as we have seen, of all liberal convictions and of all human emancipations. Nevertheless, it would have been wrong for him to have allowed his ministry to be absorbed and obscured by any special reform, like that of anti-slavery or of the emancipation of women or children or of the temperance cause. At the same time these clear applications of his fundamental teaching it would not only be permissible but obligatory that his disciples should later undertake.

It is clear from this point of view, therefore, why we cannot conceive of Jesus as soldier or military commander. As Dr. George Adam Smith has pointed out, we should have like difficulty in conceiving him in many other callings in which his disciples are rightfully engaged. Jesus must be absolutely true to his own unique mission. And in like manner the disciple of Christ must be true to his mission, which is in every case to fulfil in the way particularly open to him the principle that we are to do only and always what love for all men requires. And it is because that principle requires the fight against slavery, the

fight against the degradation of women and children, the fight against selfishness and injustice and inhumanity and falseness, that there will certainly come times, as in this world-war, when the disciples of Christ cannot be true to the fundamental teaching and example of their Lord without using all the means that God has put within their power against such wrongs. That means that the patriotism of the disciple of Christ can be no selfish nationalism. The Christian is no believer in a tribal God. He knows that he may ask the blessing of God upon him and upon his nation only so far as they are seeking the ends of righteousness, of truth, and of unselfish good-will among individuals and classes and nations and races. And the war which the Christian can approve must be a war that he honestly believes before God will help to these great ends. But such a war the teaching of Jesus not only does not forbid, but would seem clearly to enjoin.

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